



# The ARYAN PATH

No. 3.

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Vol. I.

## CONTENTS

	PAGE
AS ONE NEWLY BORN .. .. .	145
TOWARDS A UNIVERSAL RELIGION—By J. D. Beresford .. ..	148
THUS HAVE I HEARD—By Çrāvaka .. .. .	153
ON REINCARNATION—By Algernon Blackwood .. .. .	155
SOME MORAL ASPECTS OF THE COLOUR BAR—By Lord Olivier ..	160
THE DIGNITY OF LABOUR—By Hon. James J. Davis .. ..	163
INDIA'S FREEDOM—A PERSONAL VIEW—By T. L. Crombie .. ..	165
A NOTE ON THE ABOVE—By C. Rajagopalachari .. .. .	170
SPIRITUAL DEMOCRACY—By B. M. .. .. .	171
THE BARBARITY OF BLOOD SPORTS—By Henry S. Salt .. ..	174
THE SELF WHO IS GOD—By W. Stede .. .. .	178
ART IN PARIS—By J. Buhot .. .. .	181
PERSIAN ISLAMIC MYSTICISM—By Margaret Smith .. .. .	184
MAN VERSUS NATIONALISM—By Norman Angell .. .. .	188
IN THE WORLD OF BOOKS—By Hu, G. T. Shastri and others ..	193
ENDS & SAYINGS .. .. .	205

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- (a) To form a nucleus of a universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour ;
- (b) The study of ancient and modern religions, philosophies and sciences, and a demonstration of the importance of such study ; and
- (c) The investigation of the unexplained laws of nature and the psychical powers latent in man.



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# EAU

Unveil, O Thou who givest sustenance to the world, that face  
of the true Sun, which is now hidden by a vase of golden  
light ! so that we may see the truth and know our whole duty.

## THE ARYAN PATH

VOL. I.

MARCH, 1930.

No. 3

*The Editors hold themselves responsible for unsigned articles only. They are not necessarily in agreement with the views of their contributors to whom they leave free expression of opinion.*

### AS ONE NEWLY BORN.

The Spring Equinox will raise the thoughtful to the plane of hopes and aspirations. They will contemplate the possibilities of a new life for themselves—fresh actions of deft fingers or strong arms, new creations of mind, above all the gracious and joyous outpouring of kindness and friendship.

This is natural. Of yore is the impress on the human soul, which even to-day works as an innate idea, that mother earth is so linked to the human body that their birth, growth and death correspond with each other. Ancient Bards and Sages taught the masses through astronomical festivals. Revelries of carnivals in the West and those of Holi among the Hindus, and even All Fools' Day, are but distortions of the solemn Rite of Spring dramatised in the Mysteries of Greece, Egypt and India. But poets and others have been more faithful to the facts these conveyed, and so even the masses of to-day watch the birth of spring with tenderness and joy. The old memory abides with us like an image burnt into ancient clay. And so each asks, as he contemplates Nature in her festival of Spring, what Titan will aid me to renew my creative life and put forth the exuberance of Spirit ?

The Spring symbolizes the second birth. A resolve made in the silence and secrecy of the winter solstice marks the conception of soul-life ; it quickens in the womb of effort, and then, when his active day of good sacrifice is as long as his night of contemplation, man comes forth as one newly born.

We all desire to be *dvijas*, twice-born. The earnest among us resolve to be born again—to put the past away, to be fearless of the future. But how to shape the wish to actual achievement? We may even possess the will for it, but we do not know the direction our will should take, nay more, we are ignorant as to how to begin. Like Nicodemus we wonder—how can a man be born again?

Numerous facts about soul-birth are to be found scattered in religious and traditional lore in the form of parables. Poetry breathes the news in mystic hints and metaphor. There is, however, the Esoteric Philosophy of the Ancients, and it teaches in full and in detail the truth about the second birth, and about the growth of the soul unto manhood. That Esoteric Philosophy is not widely known, and where known it is robbed of its verity by ingrained religious belief and modern intellectual upbringing.

To be born of the Spirit we must recognize ourselves as of the Spirit. "In Christ is neither male nor female, neither Jew nor Greek, neither bond nor free." The soul is not of the senses, nor of the blood, nor of the brain, but of the heart.

Some there are who grant that senses should be subdued; others go further and agree that passions should be transformed. But, in this age of mind, our pet views, our self-begotten thoughts, our favourite ideas and considered opinions become our stumbling block. How many will consent to cleanse the mind of its quasi-creative power and yield it to the heart? We are so engrossed in working the brain that the heart is left to take care of itself. The mind has usurped the place of the soul.

To be born of the Spirit man must free his mind from all ideas which he may have derived by heredity, from education, from surroundings, or from sundry teachers. His mind should be made perfectly free from its own activities so that the inner voice of the heart may be heard—"Give up thy life, if thou wouldst live". We live in and by the mind. To be reborn we must renounce that life.

Hearing the truth of the second birth men leap to action. They often go astray not recognizing that the progress of every soul is through identical stages. The mystical experiences of the Great Ones do not differ. They walk in single file, each in the footstep of the Predecessor. One striking phenomenon among the insane is that each rides his own hobby-horse to death. Equally striking, though not equally recognized, is the phenomenon among the truly sane—the Christs, the Acharyas, the Buddhas of the race who all speak the same identical truths in different languages. They all describe the slow procession of the soul from earth to heaven by the same precise stages, however varied the mode of expression of each—in the language of Number, or of Sound, or of Colour. Each human being has to learn discernment by questioning his own inner voice, not ready acceptance but fearless cross-examination of what comes to him from within, in the light of the united Spirit-Voice of the Illumined Great.



As nature abhors a vacuum, the moment we empty the mind of its notions it will be filled again. According to its past tendencies the mind will attract to itself its cohorts. The soul has to step in and act as the warden of the gate of mind. The soul must energize the mind to seek out universal ideas—those which refer to and affect all souls, and which have been always and everywhere held. Such, it will be found, are not held by the society in which men of brains move. They are held alone by the spiritually regenerated, and he whose goal is second birth must seek those waters of life.

The Twice-Born labour even to-day as Living Men.

The mighty art of soul-regeneration is not altogether lost. Those who have mastered their own minds and fecundated them with compassion have kept the fire of that knowledge burning through the centuries. He who aspires to be as one newly born must seek the companionship of that knowledge.

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*Vain it is to make search without. No knowledge will reach you from any where but this small lotus of the heart. Just now ye are binding it so that it cannot burst open. It is with the delusions of the mind ye bind it in a knot. That knot ye must break. Break loose from scholastic error, make of your minds a still and placid surface on which the Lord of the palace in the heart can reflect pictures of Truth, become as little children who are not hindered by preconceptions, and ye will have knowledge.*

*The only fact I have to offer you is—YOURSELVES.*

, , THE PATH—March 1888.  
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## TOWARDS A UNIVERSAL RELIGION.

[J. D. Beresford surveys in this extremely interesting article a religious upheaval in Britain, which equally thoughtful observers of other lands also report in their respective countries. It is not only the Anglicans who do not observe the ethics Jesus taught; the same is true of Roman Catholics, Methodists, Baptists, etc., and all the other sects. Here in India the ethics of the Gita, the rules of Manu, the injunctions of the Vedas are twisted by men and women to suit their own purpose, just exactly as are the Scriptures in the West. And where is the Parsi who even thinks of living according to the philosophy of the *Gathas* or the rules of the *Vendidad*?

The world is gradually throwing over priestcraft and dead-letter religions. If a great number in Christendom are abandoning the root principle of vicarious sacrifice, here in India the masses, aided by right-minded souls, are breaking the bondage of religious intolerance, as, for example, in the anti-untouchability movement. But where will this protestantism, almost iconoclastic, lead? Is there no danger from the natural reaction which is sure to follow? Crass materialism will be the consequence and the result of centuries of blind faith, unless the loss of old ideals is replaced by other ideals, unassailable, because *universal*, and built on the rock of eternal truths instead of the shifting sands of human fancy. Look at Russia, watch what is happening with numbers of individuals who in leaving religious superstition fall prey to scientific superstition, to objectionable habits of life, to degrading atheism, and to debasing non-belief. Where can we find new ideals for our age if not in the Ancient Codes, and going back and back to what Mr. Beresford calls the oldest of all religions, which was *universal*? There we shall find what we need.—Eds.]

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In the Spring of last year three articles by me on Religion were published on consecutive days in *The Daily Express*. These articles were of unusual length for the leader page of a popular daily, and although the tone throughout was completely unorthodox from the point of view of the Christian Churches, no essential statement of mine was cut out by the Editor.

The first interesting fact to be noticed about this publication is that it should have been possible to deal quite frankly with religious beliefs in a journal such as *The Daily Express* which has a circulation only slightly less than that of *The Daily Mail*. It is a sign not so much of the tolerance in these matters of the proprietor and editors of the paper as of their realisation that the subject would interest and not offend their readers. This attitude moreover was completely justified as there was a tremendous response in the way of letters, the majority addressed to the Editor—though I received personally more than seventy—only a few of which letters contained indignant protests. A still more stringent test was afforded by the fact that the steady increase of *The Daily Express's* circulation was improved rather than diminished that month. The improvement in itself may have been due to other causes. The essential fact is that there was no marked fall in the figure, although the paper was banned by the Irish priests for those three days and many copies were returned from Roman Catholic Ireland.

The next important inference may be drawn from the nature of the personal letters I received in response to my plea for a universal religion that should, incidentally, supersede all the orthodox sects now included in the general category of "Christians." Only five out of seventy-five were abusive in tone and of these, four were anonymous, the exception being one from a Roman Catholic. Of the others something like sixty per cent. contained earnest enquiries or sympathetic congratulations. Most of the remainder were from spiritualists, (I had condemned all the usual spirit messages as coming from those ephemeral personalities of the newly dead which have no true knowledge of spirit conditions)\* or from those who were already practising some version of my own creed. Finally, a few of the sympathetic letters were from clergymen in the Church of England and professing Christians.

Now even if there was no other material to support this illustration of the general state of religious feeling in England at the present time, the fact of the publication of those articles and the nature of the response, evidence a body of opinion that is in need of religion and is dissatisfied with the general doctrine of Christianity as preached and practised by the churches. And I very urgently desire to point out to readers of THE ARYAN PATH where, in my opinion, the English Churches\*\* are failing.

The most obvious weakness is that one aspect of rigid sectarian teaching is daily becoming more obviously irrational.

Before the days of universal education and free international intercourse the idea that salvation was the peculiar reward of one sect and one sect only, was the great cementing force that held its believers together. The principle appealed to that fundamental weakness in human nature, the desire for personal glorification; and the body of converts to a new religion revelled in the belief that they were saved and the remainder of humanity damned. Naturally in all such sects there were exceptional individuals who had the true religious sense, some of whom were such ardent evangelists that they put the infidels—Protestants or Roman Catholics, for instance—to the stake in a fervour of ecstatic enthusiasm. But this aspect of intolerance, the exclusive claim to Paradise, has been so far weakened by the spread of knowledge that it must inevitably perish if only by reason of its obvious irrationality.

The second weakness is a derivative from the first, but has a far stronger appeal to the average congregation. It is that the way of virtue must follow the code prescribed by the dogma of the particular faith in question. Excepting ritual with which I propose to deal

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\* We might as well take this opportunity offered by the parenthetical remark of our thoughtful author and say that his view, strictly speaking, is Theosophical.—Eds.

\*\* We say the churches are failing everywhere, and most rapidly in the U. S. A. The death-knell of the churches was sounded nearly fifty years ago, and the Theosophical prophecy is proving true.—Eds.



separately, these sectarian codes of morals and such practices as baptism have had a disastrous effect in maintaining at the worst highly inimical, at the best unsympathetic, relations between the various sects of Christianity. It is obvious that here, too, we find an excuse for self-righteousness, but the ethical scheme developed from centuries of priestly ordinances of this kind has become so engrained in the English national character that it is often the severest bar to sympathy and understanding. Nevertheless in an age such as this, most intelligent men and women are realising that a living religion demands something more than the practice of formal observances and negative virtues.

Ritual can hardly be spoken of as a weakness in this relation. The whole tendency of the Church of England at the present time is to strengthen its hold by appealing to the imagination of its congregation in more and more elaborate forms and ceremonies. One of the results of this has been to make converts to Roman Catholicism. The advanced ritualists who call themselves Anglo-Catholics, have modelled their practices so closely to those of the Roman church that the more devout of their followers and some of the priests themselves naturally incline to take the necessary further steps in the acceptance of doctrine that will land them safely in the Roman Catholic communion.

For at the present time, Roman Catholicism, however momentarily shaken by the Modernists, is the most logical of all the old religions. If we accept its premises we can abandon ourselves to a body of belief that provides a reasonable cosmology, a complete theory of morals and an eschatology latitudinarian enough to give hope to the most immoral of the church's members. And so long as Roman Catholicism remains strictly conservative, it will inevitably attract more and more believers from the ranks of the English church which becomes increasingly uncertain in its adherence to the original articles of its faith. For the unthinking mind, Roman Catholicism provides a way of escape from all the perplexities of religion and is the most powerful force of present-day reaction.

But where Christianity in whatever dogmatic form it may be held really fails is in its essential dependence upon the principle of vicarious sacrifice. As a symbol \* nothing could be more admirable. It is consistent with all that we know of universal truth. Christ made man is the type of spirit entering into the physical and it is the physical, with all its natural appetites and its characteristic inertia which must be sacrificed, that is to say subdued and conquered, before we can obtain the true consciousness that leads to spiritual knowledge.

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\* Once again Mr. Beresford is putting forward a Theosophical teaching. Says *The Secret Doctrine* (II. 561-62) :

The original idea of "Man Crucified" in Space belongs certainly to the ancient Hindus, and Muir shows it in his "Hindu Pantheon" in the engraving that represents Wittoba. Plato adopted it in his decussated Cross in Space, "the Second God who impressed himself on the Universe in the form of the Cross"; Krishna is likewise shown "crucified". Prometheus is another victim, for he

But the churches completely nullify this symbol by relieving the individual of the burden of responsibility. Their congregations are taught to believe that Christ was the divine scapegoat and that faith in Him alone is sufficient to obtain eternal happiness. This is, of course, a most harmful doctrine for the individual, who is assured of salvation by a minimum of religious observances so long as he can persuade himself that he retains his faith. Among the Anglo-Catholics of the English Church, regular attendance at what they now call "Mass" would seem to be the first great essential of the religious life. And, since with most of us the wish to believe is sufficient to create the delusion of faith, the majority of professing Christians serenely rely upon that delusion and few indeed attempt to follow the ethical teaching of Christ as set out in the New Testament.

Now it is one of the most encouraging signs of the movement towards a "new religion" (though it is, in truth, the oldest of all), that the evidence of the response to my articles in the *Express* shows quite clearly that a great number of men and women below the level of what I may call the intelligentsia are willing to abandon the root principle of vicarious sacrifice. It is important because the relinquishment of that principle means the assumption of personal responsibility. So long as the congregation of any Christian Church can believe in divine intervention on their behalf as a result of a mere statement of faith, all real stimulus to the development of the self is removed. Wherefore any symptom of readiness to assume the burden of a personal spiritual development is a heartening indication of the growth of true religious feeling.

There are in my opinion two main influences that are working upon the minds of English people at the present time. The first of these is the spread of science. The rapid development of Astronomy and Molecular Physics working hand in hand, has worked upon the imaginations of people of all classes. Men and women in the light of modern knowledge find it more and more difficult to believe that the Creator of this amazing universe has no interest in any part of it except that minor planet of a minor star upon which the human race, as we know it, is living. For this, in effect, is the necessary teaching of the Churches so long as their doctrine rests upon the literal acceptance of the Bible record of the reasons for the crucifixion.

is crucified on the Cross of Love, on the rock of human passions, a sacrifice to his devotion to the cause of the spiritual element in Humanity. Now, the primordial system, the double glyph that underlies the idea of the Cross, is not "of human invention," for Cosmic ideation and the Spiritual representation of the divine Ego-man are at its basis. Later, it expanded in the beautiful idea adopted by and represented in the Mysteries, that of regenerated man, the mortal, who, by crucifying the man of flesh and his passions on the Procrustean bed of torture, became reborn as an Immortal. Leaving the body, the animal-man, behind him, tied on the Cross of Initiation like an empty chrysalis, the Ego-Soul became as free as a butterfly. Still later, owing to the gradual loss of spirituality, the Cross became in Cosmogony and Anthropology no higher than a phallic symbol.



The second influence is the failure of the Christian religion as practised to raise the ethical tone of their congregation. It is so obvious to any reasoning mind that, to take a flagrant instance, charity, as defined by St. Paul, is not peculiarly characteristic of the members of religious bodies. There is certainly a continual ostentation of charity in its narrower, derivative significance, but the charity of mind that signifies a simple love of humanity as a whole without any kind of restriction is hardly possible to a member of the Church of England in the ordinary town or village parish. As a consequence, the comment I often hear from simple minds, in such villages as that I am living in, is that "going to Church doesn't seem to do people much good." It is an elementary statement and generally without much thought behind it, but it touches a profound truth.

By way of summary I may say that I am aware of a great restlessness in religious matters here in England. Some of those who are led into dissent from the great and various body of theology that has almost completely obscured the simple teachings of Christ, fall into a careless materialism, but the majority are seeking some other outlet for their religious sense. Christian Science claims a steadily increasing membership, and in so far as it encourages personal responsibility—though it be only for the ills of the body—its influence is in the right direction. But it is so hampered by false premises that it has no chance of surviving for more than one or two generations. Beyond Christian Science there are innumerable small congregations whose ideals tend to approach those of Theosophy, and who imbued perhaps by something of that foolish self-righteousness of which I have spoken, prefer to segregate themselves into unattached groups.

In short the situation as I see it is mainly one in which expectancy mingles with impatience, and I believe that at the coming of a New Teacher with power to light the feeble imaginations of the inert masses of the people, all that refuse of stultifying theology will be burnt up in a great flame of enthusiasm. \*

J. D. BERESFORD.

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\* We say that stultifying theology will be totally discarded long before 1975, when according to the Teachings of Theosophy as given by the Eastern Masters of H. P. Blavatsky, a New Messenger is due to appear. The Law of Cycles or Periodicity operates in the advent and departure of Avatars and Teachers. The neo-theosophical teaching of an incarnated Christ in our midst at this hour is rejected by all sane students of the ancient Wisdom-Religion. H. P. B. warned her pupils in saying "No Master of Wisdom from the East will himself appear or send anyone to Europe or America.....until the year 1975."



## THUS HAVE I HEARD.

[Crāvaka's first contribution appeared in our January number.—Eds.]

The Chela's life ledger is a record of his health. He makes the record in his mind. It is mirrored in the body. Therefore it is said—health is a condition of chelaship.

Not much is said in written word about this. Fiction about health abounds. Nostrums of kinds are popular. Systems of disease-cures are rampant. But truths and facts remain generally hidden from optimists and pessimists alike.

The metaphysical cause of physical health—what is it? It is the Soul's perception that the universe is a *rhythmic* whole. When the mind sees the unity subsisting in nature, it mirrors forth that unity, and order and method, the two prime factors of rhythm, appear. Bodily health manifests as bodily rhythm—in its orderly function and its methodic habits.

The vision of unity in Nature does not come by chance, nor by the grace of God. It is yours as a fruit of toil, and none can deprive you of it. The toil consists in making the mind fit to receive the grace which comes from within, from the Soul, the creative God, superior to devas and angels. The toil becomes a holy task when we glimpse that Guru-Gnyanis are interested in such human endeavour. *Theo*, Soul alone, or *Sophia*, Knowledge alone fail, but Soul-Knowledge coming from Knowing Souls, illumined minds, invariably succeeds.

You have heard on all sides that mankind suffers from the sin of separateness. This is the negative statement; hear the positive—Macrocosm and Microcosm are one and the same. They are not dual, they are one. This is the Advaita doctrine.

Nature and man are thought of and studied as two separate entities. All who do this are dualists, dvaitas. Some turn outwards and attempt to solve the riddle of the universe by observing external phenomena. These we call scientists. Others, of introspective temperament, neglecting the without are centred in themselves and say that they arrive at a knowledge of the whole through a contemplation of their own selves only. These we call ascetics. The true method is the correct blending of the two; it belongs to the true philosopher.

Analogy and correspondence are the two keys which enable the philosopher to come face to face with the Great Mystery. These two are derivable because of the unity of Nature, and they explain the order and method of Nature.

The famous words of the Delphic Oracle “Man, know thyself” resound in the immensities of space. They impress themselves on us when we are ready to listen to the Voice of the Great Nature, Daiviprakriti

Man must study himself. Yes, but he cannot know his self in separation from the universal whole, from Life; atman arises from jiva-atman and lives in it.

The Macrocosm and the Microcosm are linked, indissolubly linked, like the ocean and the wave. The one reflects itself in the other; the Macrocosm mirrors itself forth in man; the Microcosm is the replica of the omnipresent and boundless Universe. In the human being are focused all the powers and potencies which exist in the Great Cosmos. In the latter exist all the powers and potencies of the Unknowable Absolute.

Therefore is man one with the Absolute Parabrahman, the always-to-be-known-God; and he is also one with the manifested Life, the Verbum or Logos.

The perfectly healthy are those who know in themselves this truth, and are able to exclaim "aham eva parabrahman," "I am verily the supreme Brahman." To us who are not perfect they say "Tat tvam asi," "Thou art That," and hearing the first great truth we try to fathom its meaning.

In the Pythagorean School the very form of salutation used bespoke "Health" which included all human blessings. The Pentagram, which served them as a pass word, was named "Health." Some of them gave to the Quaternion, their most solemn oath, the name of "Beginning of Health." This they did because they were Theosophists—preparing themselves to use perfect health, from which arises Peace for the whole man.

Listen: "The One is the Parent of the Body, Soul and Spirit; the three are not from the One, they are in the One. In them the One is ever hidden. Therefore be attentive to the fourfold ॐ.

CRĀVAKA.

*The hermetic philosophy held that man is a copy of the greater universe; that he is a little universe in himself, governed by the same laws as the great one, and in the small proportions of a human being showing all those greater laws in operation only reduced in time or sweep. This is the rule to which H. P. Blavatsky adheres, and which is found running through all the ancient mysteries and initiations.*

W. Q. JUDGE.

*"God is hidden everywhere; if you want to know God be hidden everywhere."*

• •  
• •



## ON REINCARNATION.

[**Algernon Blackwood** occupies a place entirely his own in the realm of mystical literature. A true cosmopolitan, he was educated in Germany, England and Scotland, farmed in Canada, gold-mined and ran a hotel in other parts of America, became a journalist on the staff of two of New York's leading newspapers (*New York Sun* and *New York Times*) and began writing books twenty-three years ago. It was *John Silence* that first laid his great reputation, a book republished within the last few months to win as much praise as if a new literary discovery. Several of more than a score of works have created a stir, including *Julius Le Vallon* and *The Wave*. The strange, mystical beauty of his imaginative work is evident also in the plays written in collaboration with Violet Pearn, for one of which *The Starlight Express* Sir Edward Elgar himself wrote the music. *Karma: A Reincarnation Play* of 1918 caused wide discussion. His last book, just out, *Dudley and Gilderoy* is attracting considerable attention because of its unusual psychological treatment of animal and bird.

Reincarnation is a fundamental tenet of the Esoteric philosophy. Mr. Blackwood finds it irresistible but unacceptable. He presents his case admirably, especially for his opponents, and the reader as judge will not find it very difficult to pronounce in favour of Reincarnation. We might point out that the greatest thinkers in history, from China to Peru, have taught it, one reason why Mr. Blackwood finds large masses believing it, even unknowingly. The problem of memory is mixed up with what is it that reincarnates. There is no more reliable volume than Mme. H. P. Blavatsky's *Key to Theosophy* (original edition or its reprint, beware of revised editions!) to clear up doubts and explain the facts, and we might also draw attention to Chapters 8 to 10 of *The Ocean of Theosophy* by W. Q. Judge.—Eds.]

Towards the end of a long life, filled with reading, thinking, searching for its explanation, I have yet to find a solution that solves its problems better than the explanation of reincarnation. No saner solution, covering all the facts, presents itself. A few years ago, talking in the shadow of the pyramids with one of the clearest minds in England, in Europe for that matter, his words come back to me in this connection. The insistence of the ancient Egyptians on the after-life had been under discussion, when my friend said suddenly: "We have no proof, nor ever shall have. Survival must always remain a subject for speculation. I have no creed, no faith, myself. Of all the systems the world has yet devised, I know one only that offers a satisfactory explanation of the complex problems of existence—reincarnation. It is logical, just, complete. It holds water."

I asked him why, then, he could not accept it, and he had no answer. He talked a lot, that is to say, but what he said was not an answer.

Enough has been written on this subject to fill a library, and the evidence, such as it is, lies heavily in its favour. A considerable majority of the planet's population accept it, and the older, the deeper the wisdom of a race, the more its teaching is acceptable. In the West, during the last twenty-five years, the leaning towards it has increased enormously. It is considered, written and thought about; in many circles it is popular; it flatters the importance of the ego, it offers an excuse for present insignificance, it explains first love, first



hate, instantaneous sympathies and antipathies; it assists lovers; it offers admirable excuses for a thousand weaknesses. It is a popular belief especially among the unthinking, and its appeal to the imagination is limitless. "Did I not sing to thee in Babylon, or did we set a sail in Carthage Bay?" pertains to the modern cinema atmosphere.

As a boy, as a young man, I remember, I accepted the theory of reincarnation without reserve. Karma, cause and effect, Devachan, the uselessness of definite memory, the justice, logic, fairness of the conception, with all the rest, found no opposition in my mind. Writers like E. D. Walker and Mrs. Besant presented it all in unanswerable form. Something, too, deeper than my reason held it as true. It certainly became a guiding principle, and "we reap what we sow" was not a bad star to hitch one's waggon to. A Christian upbringing was soothed by M'Taggart of Cambridge (*Some Dogmas of Religion*): "There seems nothing in pre-existence incompatible with any of the dogmas which are generally accepted as fundamental to Christianity." Our forgetting of the actual circumstances in which we acquired love, virtue, wisdom, the same admirable thinker shows to be a gain rather than a loss. And the clinching statement of the Ancient Wisdom expressed my own feelings adequately: Souls without a past behind them, springing suddenly into existence, out of nothing, with marked mental and moral peculiarities, are a conception as monstrous as would be the corresponding conception of babies suddenly appearing from nowhere, unrelated to anybody, but showing marked racial and family types. The theme was used by me in several novels and in many a short story.

Well—it may be true; personally, I hope it is. Its consolation, to begin with, is immense. The "winzas," described by Fielding Hall's *Soul of a People*, may have actually brought memory over with them from previous and recent incarnations. If any real proof of a Faith existed, however, that Faith would no longer be a faith, but a certainty. And reincarnation, for the race as a whole, is certainly not a certainty. If one single hairdresser discovered a means of making hair grow, the certainty would convince the whole world of bald-headed men in a few weeks. Some hold that, in our normal state, we possess no faculty for knowing, recognizing truth, and that only in abnormal states of consciousness can it be perceived even, and then only be communicated to others in similar abnormal states. This means that only to individuals, never to a race as a whole, is truth perceptible. We edge very deep waters here . . . and shall be wiser to stick to the point, *viz.*, that a theory, however complete, is still a theory. Personally, I know no proof that reincarnation is true. My youthful acceptance has disappeared. Doubts have crept in since that happy ardent period.

To catch a doubt and label it is no easy matter. The best doubts, so to call them, the most valid probably, have their mysterious origin, it seems, in the profoundest layers of the subconscious region. An intellectual doubt can be grappled with, faced, perhaps destroyed; not so those gnawing, haunting uncertainties whose actual birth lies

beyond the reach of what are termed the reasoning faculties. The philosophic argument, chief support of reincarnation, remains as strong as ever it was, and it is, indeed, so strong that many consider it unassailable. Physical proof, it seems to me, we shall never have, yet I realize perfectly that to rely upon physical proof in a question of faith argues a lack of sturdiness in that faith. The first flutter of wavering comes back to me, though not the growth of question that followed; and this first flutter arose with the suggestion, much talked and written about, of reincarnation being true only in a limited sense: that some, not all, would be re-born. There could be no question of reincarnating unless, and until, there was something to reincarnate—something real, its right to permanency established by development. Did the majority of human beings possess that real “something,” had they developed anything that entitled them to claim the right to rebirth? The literature dealing with *what* it is that reincarnates became voluminous and confusing, and its consideration here would involve far too much space, though the question is of vital interest. If, however, rebirth was not true for everybody, for even the least significant individual (yet what constitutes an “individual”!), the main justice, sweetness, consolation in the theory disappeared.

With regard to that large, even important, body of evidence that concerns the memory of former lives claimed by many, the advance of recent years in psychology has something of interest to say. The powers of the subliminal self, heralded by Myers long ago in his *Human Personality and its Survival of Bodily Death*, and since dealt with in numerous volumes of valuable observation and experiment, need no detailed mention to readers of this magazine. Their apparently limitless nature, both Past and Future open to them, seems established. And Dr. Osty, in one of the best books that exist on the subject, speaks of even a higher range of powers in us, a “transcendental modality,” as I think he terms it, approaching here perhaps to the possibilities contained in Yoga, since he remarks that there is a “physiological barrier” to be overcome before their attainment is feasible. The point here, however, is that to these powers nothing that is past is inaccessible, and that all memories—family, racial, planetary—can, so to speak, be tapped. Nor can the “tapper,” obviously, claim his right to particular memories as his own. The German writer and critic, Gurthis, has much of interest to report in this connection in his volume, *Voices from the Other Side*; and Prof. Flournoy, of Geneva, is even more illuminating in his account of Helene Smith (*From India to the Planet Mars*), where the subject, remembering a former life on Mars, reproduced without a moment's hesitation the Martian alphabet, clearly a creation of subconscious fantasy, since it was shown to be based entirely upon her own native language—French. Colonel de Rochas, again, reports a case of value with the subject whose pre-natal life and memories he sought under hypnosis. The immediate experiment in hand being over, the subject offered detailed memories of some four “earlier lives,” in one of which she was a man, yet all of which, upon such investigation as was possible later, proving unverifiable. With such powers latent in our deeper being, it becomes difficult, in



any case, for an individual to establish his claim to recovered incidents as his own in a former life. Proof will hardly be found in this direction.

Personally, however, and whatever doubt may whisper, I find myself hoping that reincarnation is the true explanation of life and its inequalities on every plane. There seems no sounder guiding principle, no juster, no more all-inclusive system. This bugbear of "not remembering" is not, after all, of real importance. Imagination is memory; a talent, a virtue, a weakness, these, too, are memories, and the best form of memory. "Can we be wiser by reason of something which we have forgotten?" Unquestionably we can. A man who dies after acquiring knowledge—and all men acquire some—might enter his new life, deprived indeed of his knowledge, but not deprived of the increased strength and delicacy of mind which he had gained in acquiring the knowledge. And if so, he will be wiser in the second life because of what has happened in the first. Of course he loses something in losing the actual knowledge. But is not even this loss a gain? For the mere accumulation of knowledge, if memory never ceased, would soon become overwhelming, and worse than useless. "What better fate," asks Professor M'Taggart, "would we sigh for than to leave such accumulations behind us, preserving their greatest value in the *mental faculties* which have been strengthened by their acquisition."

ALGERNON BLACKWOOD.

## COINCIDENCE !

[We had finished editing the above article, and took up the *Calcutta Statesman* (weekly edition of 23rd January 1930) which the postman had just handed to us. Below we print in full something which bears upon Mr. Blackwood's article. How will Mr. Blackwood explain this case of memory? We can guess what some modern psychologists would offer—a subliminal complex exuding an impress from the widow which got attracted and fixed itself on the sub-conscious of the infant and expressed in shape of something which was helped by the visible presence and the audible words of the faith-obsessed visitors, etc., etc., etc.! Anyway, we hope this will set some enquirer thinking of reincarnation. —Eds.]

An astounding story of a child remembering his past life on earth is reported by Pandit Ram Gopal Misra, Deputy Collector of Gorakhpur. The child, a boy aged three, is the son of Ram Charan Mahajan, in Kaurari village, in Mainpuri District, U. P. About three months ago, the boy suddenly began to show a great desire to leave his home, and several times he was found walking on the road at some distance from his parents' house.

Asked where he was going, he invariably replied that he was Gopi, a *bania* of a neighbouring village called Pharha, and was returning there. His parents were even more mystified, says the Pandit, when the child related that as Gopi the *bania* he was taking out some coloured powder from his shop for a customer when a snake bit him on his hand, as the result of which he died.



The child is said to have added that he had left a wife, son and daughter at Pharha as well as some treasure buried under his house.

The strangest part of the story is that a *bania* named Gopi actually did die from snake bite about four years ago at Pharha, leaving a widow, son and daughter.

Consequently when news of the peculiar behaviour of Ram Charan's son reached there, the *bania's* widow hastened to Kaurari village, where she and her children were identified by the boy. Then a scene followed when the boy insisted on returning with the widow to her home, and when the widow, who was amazed by the child's actions, besought his parents to let him go with her.

The accuracy of the boy's statement regarding the buried treasure could not be tested as the house mentioned by him had been sold. "However," says the Pandit, "it is reported that the present owner of that house who was very poor before Gopi's death has suddenly grown rich."

THE CALCUTTA "STATESMAN."

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*To all whether Chohan or chela, who are obligated workers among us the first and last consideration is whether we can do good to our neighbour, no matter how humble he may be ; and we do not permit ourselves to even think of the danger of any contumely abuse or injustice visited upon ourselves. We are ready to be "spat upon and crucified" daily—not once—if real good to another can come of it.*

MAHATMA K. H.

## SOME MORAL ASPECTS OF THE COLOUR BAR.

[Lord Olivier, P.C., K.C.M.G., C.B., is internationally known as a distinguished member of the Colonial Service and author of such works as "White Capital and Coloured Labour," "The Empire Builder," etc. He has done much to bring about recognition of the absurdity of the assumption of a superior attitude towards other Races, and the diminishing colour-bar is due to work of men like him. In the last Labour Government he was Secretary of State for India. He was the Secretary of the Fabian Society in the 'eighties and a contributor of Fabian essays and Fabian tracts.]

In sending this article our respected author said that he found it exceedingly difficult to compress it and had to omit references to many considerations relevant, "at the same time failing to emphasise and insist on as strongly as I should have desired the spiritual character of the fundamental immorality of colour prejudice." We regret this and hope in the near future we may have the good fortune of printing something more from Lord Olivier.

Colour prejudice militates against the fundamental doctrine of Universal Brotherhood and one of the tasks of this journal is to uphold that much talked-of but little practised ideal. Therefore next month we will publish an article from "Explorer," the pen-name of a well-known name in British journalism, on the subject of "The Colour Line."—Eds.]

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The origins of "colour" prejudice and of its expressions in social and legal embargoes are very diverse and complex. The most elementary, and still one of the commonest, of its provocatives is simply the visual shock which a child or an untravelled person experiences at the aspect of unfamiliar complexion and physical type—so different from his habitual ideas of what is human and beautiful. The white child thinks the black or brown man ugly and shrinks from him: the dark child fears a white devil. Aversions of this character affect other senses than sight, and maintain, between persons of different races, a considerable and enduring degree of what is called "instinctive" repulsion. With maturity and experience, however, this repulsion, which may have a primitive protective significance, generally vanishes altogether, or only persists as similar repulsions persist, "instinctively," between people of the same race who affect each other as physically ill-favoured. To anyone accustomed to mix on human terms with his fellow creatures the superficial repulsion of colour prejudice appears unintelligible, and a symptom of mental deficiency; although by thinking backwards into states of mind "instinctive" to him in his childhood or, more generally, implanted in him by his teachers and trainers, he can recognise it as a propensity of the human character that may be taken account of as persistent and influential. The repugnance is obviously much stronger in some individuals than in others and in some races, or more strictly speaking some nationalities or classes of humanity, than among others. The French, for example, are so generally exempt from it in their dependencies, that they have no term corresponding to what we call the "colour question". They talk of the "native question" as a



social and political problem just as Europeans talk of the "woman" question: as creating social and political issues in economic or industrial relations. As a young man at Oxford I associated with Indians, among them both Hindus and Moslems of high distinction, visiting England, on terms which never suggested to me any conception that there could be any "natural" colour-bar feeling or discrimination between Europeans and Asiatics of equal culture. That, too, was the prevalent feeling in the world of the Roman Empire.

How is it that to-day what is called the "colour question" is still so agitating to mixed communities and in Empires of mixed populations? Assuming the elementary primitive reasons I have spoken of, for the instinct, it is obvious that the principal cause to-day of "colour" antagonism and colour-bar institutions is to be found right at the other end of the moral scale, namely, in antagonism of economic interests. The colour-bar is deliberately set up and colour prejudice is most rampant where white men, having to sell their labour for wages, find themselves underbid by Chinese, Japanese, Indians or Africans, who are content or constrained to be satisfied with a lower standard of living. There is nothing morally admirable or excusable in this antagonism. It is simply a contest for the means of livelihood available under the dispensation of capitalist employment, just as in more primitive conditions there has been and may still be a conflict for the possession of the land which was the necessary basis of livelihood. Such conflicts engender hostility, and hostility hatred. Hostility and hatred having arisen have to be justified by inventing moral excuses for them. The competitor is vilified: the children of the stronger race are brought up to consider the other as inferior human beings who have no right to live. Where one race has overrun the lands of another and the stronger has subjected the weaker, caste is at once established. In India and elsewhere the weaker and more primitive race has been, as in Africa to-day, of the darker colour, and the economic and social necessity of keeping the subject race in its place makes racial and colour prejudice and protective caste-feeling essential for the maintenance of the aristocratic convention. Might has to be Right and servitude a proper condition for a moral and human inferiority.

"Colour" prejudice in a community where the dominant class is of one race and the subject and labouring classes of another is not stronger than is or has been the prejudice between the dominant and the subject class of the same race in the same country. Against such discriminations, and the blindly contemptuous attitude which accompanies them, whether between classes of different races or of different classes of the same race, all the great religions of the world have voiced perpetual protest. Buddhism, Christianity, Islam, taking their stand on and owing their strength to the recognition of spiritual community as the fundamental fact of humanity have, so far as they have prevailed, destroyed as false and immoral the claims of class, race or colour to correspond with any human superiority. Colour prejudice is immoral because it contrives to give a natural



justification for pride and a conviction of superiority: and that pride and that conviction, in their turn, supply the excuse and justification for oppression and the enslavement of the weaker to subserve the purposes of the stronger.

In regard to intermarriage or interbreeding it would hardly be possible to exaggerate the superstition and hypocrisy to which the "colour bar" has conduced. There are often good social practical reasons why persons of different races should not intermarry, just as there are equally good reasons of similar character why persons of different social class in the same society should not marry. But that there is no natural instinct against the conjugation of individuals of different races and the production of children of mixed race is as obvious as the same fact is as between couples of different classes within the same race. The disadvantages of intermarriage both for the persons concerned and for their children are wholly a reaction and imposition of social convention. Misalliances weaken the aristocratic class. The children of mixed unions are reared, as a rule, under unfavourable, disparaging and depressing conditions. This, at any rate, is the case in mixed societies of certain European races among Africans and Asiatics. It is by no means the case in mixed societies colonised by the French or the Dutch, where there is no social convention despising and ostracising offspring of mixed race as there is in British Asia and British colonies generally.

OLIVIER.

## THE DIGNITY OF LABOUR.

[Hon. James J. Davis, LL. D. (Bucknell) has been Secretary of Labour in the United States Government since 1921. A self-made man, he writes with a feeling of experience and speaks a Theosophical truth in defining the dignity of labour. Starting at eleven as an assistant puddler in iron works he has made his way to the position of eminence he now occupies. Efficiency and power of organization are reported to be two of his main characteristics.—Eds.]

With recurring years, we feel more and more the consideration and satisfaction which come from giving deserved recognition to labour which has wrought such enduring progress in world production and wealth. First of all, we have come to realize that our gainfully-employed people and their dependants do, in fact, constitute the bulk of our whole nation; and consequently their interests are among the first which we should consider in any national endeavour in which we may be engaged.

Labour has been defined as “physical or mental toil; bodily or intellectual exertion”. From this definition it would appear that all who are physically or mentally occupied in gainful endeavour may be classified as Labour. Dignity is that state or quality of being worthy or honourable. It would therefore follow that physical or bodily, mental or intellectual exertion takes on the state or character of being worthy and honourable. Time was when those who laboured were looked upon as belonging to an inferior class; but in America as in most of all other countries in the world, this is no longer so.

How often have we heard it said by some parent: “I want my child to get an education so he won’t have to work”. What a fallacy our parents and grandparents harboured, as though they thought work was a disgrace. They really meant, however, that they wanted their child not to work hard and laboriously as they themselves, perhaps, had worked. They thought it would be fine if their child could escape menial toil and that education would equip him with book knowledge which might be used in an office, at a desk, or in a profession, such as the ministry, medicine or the legal profession. Nevertheless, such undertakings are still work within the full meaning of the term. All labour which one person renders to society or for himself, which protects society or contributes to the happiness and welfare of mankind, is real, dignified labour, whether it be as an ash collector or a tax collector.

It has been well stated in our Federal law, “that the labour of a human being is not a commodity or article of commerce”. This great truth must be constantly stated and restated for the benefit of all labourers, all employers, all classes, whether of high or low degree. It is a part of the substantive law of our National Government. No other nation on earth has made such a declaration in any of their statutes. It comprehends the dignity, nobility, independence, value, interdependence, and constitutes at once the very soul, of life and

labour. On this great basic truth the superstructure of the American Republican democracy exists. It is the corner stone of the foundation of a people's government, devised by the Fathers, and rededicated by Lincoln at Gettysburg.

In America, the labourer of yesterday frequently becomes the employer of to-morrow. In this great country of opportunity we look with satisfaction on the generally fine spirit and the cordial relationship which exists between those who employ and those who are employed. Withal, we are a restless people. Very few of us are ever satisfied with our conditions of life, and within due bounds this is proper ; because complete satisfaction means stagnation. As a people, we are always seeking how to get more easily what we want, and to get it more abundantly.

The dignity of labour is a symbol of our American industrial life. We are all one before the law. The man who toils with brain or brawn has the same standing as the man who engages the brain or brawn. The material welfare of employer and employed is in the keeping of both. One cannot rise without the other. Possession of material things of themselves does not constitute happiness, which is a condition of mind ; but material things properly used rotate towards happiness.

It is our duty to help lighten the burden of those who toil, and America has shown the way. The inventive genius of our people has taken some of the burden off the backs of the manual toilers and adds to the enrichment of all our people, both materially and spiritually. We are all anxious to secure for those dependent upon us, as well as ourselves, a larger share in life's comforts. Our standard of living is the highest in the whole of history. Co-operation between the variant interests of industry, nurtured in good will and mutual understanding, has brought this about. Some of us may have fallen short of our share of the comforts of life ; yet compared with our past and with other countries, we have an American standard of living for which we should be grateful, even as we continue our efforts to raise our standard. This would not have been for us, were it not for the fact that long ago the mental attitude towards labour was raised to that dignity which it now enjoys in this country and in some of the other countries of the world.

JAMES J. DAVIS.



## INDIA'S FREEDOM—A PERSONAL VIEW.

[ **T. L. Crombie**, a graduate of Oxford, and Barrister-at-Law, has been known for many years as a true friend of India. His brochure *Towards Liberty* published in 1915 showed his genuine love for India. After some seven years' stay in England he has returned to serve this ancient land, and **THE ARYAN PATH** takes particular pleasure in welcoming him here.—EDS.]

A great man once wrote: "We must change to remain the same," and the truth of this saying must be apparent to anyone of mature years who looks over his past life. The beliefs of youth are shattered, the things on which we depended have failed us, our ideals have shifted their ground, disappointments have courted despair—and yet, despite all this, our identity persists. We are the same in essence, only richer in experience. Outwardly we are different, but we could not possibly have been our real selves—pulsating, expectant, eager for experience—unless we had suffered outward change. In the innermost there has been no change; there has been only the constant endeavour for self-realization and self-expression. We still pursue the root aims and ideas we have always had at heart; our means of expression alone are different. As to the origin of these aims and ideas there may be difference of opinion, but to the writer they are simply the fruitage in this life of experience in former lives.

Accident, apparently, brought me to India in 1912, and in this country I stayed practically continuously until 1923. During these years I learned not only to love the country and its people, but to feel that it was in some way my duty (the only word I can find to express the Sanskrit word, *dharma*) to do what little I could for the welfare of India. Problems confronted me, religious, educational, social, political, and it is scarcely wonderful that when in 1914 the political campaign for Swaraj received a fresh impetus, I was caught in the political toils.

Political freedom was claimed to be the panacea for all the woes under which India laboured. The sorrows of a subject race were keenly felt, and the tyranny of a bureaucracy strongly resented. In 1915 I ventured to write a small book, entitled *Towards Liberty*, which indicates that with political emancipation India would have solved all her problems. The one fact of political subjection was the cause of all her miseries. With the blindness of an enthusiast, I would not see that there might be something to be said for the English point of view.

In those years England had her own pressing problems, and they were terribly grave. India's destiny could not be to her of the exclusive and supreme importance that it was to India. In the pressure of work for India's political freedom, the enthusiast had no time but to be one-sided. Justice holds the scales evenly, the fanatic can never be just. He has his own axe to grind, however philanthropically that axe may be disguised. He may and does frequently

make use of shibboleths—such as freedom, justice, equality, brotherhood—but these are mere catchwords to support a party, or even a national cause. In Justice there can be no party, no nationality; but the partisan has his uses if at moments he strives to see and think dispassionately. When he does this, his views of life change. To long for the freedom of any country is a praiseworthy thing; to work for it is a praiseworthy thing; but the end can be bought at the too dear price of injustice to others.

So when I look back on these years in India, I see that I spent myself on what I now consider to be effects not causes. I should never have seen this, had I remained in the thickest of the fray. By 1920 I had begun to realize that it was necessary to step aside and gradually withdraw from political activity, and in 1923 I left this country for a sojourn of several years in Western lands.

In England, I found there were all the corresponding problems to be dealt with that I had found in India. The ever present difficulties, religious, educational, social and political—especially pressing after the War—were being tackled. Just as India was self-absorbed in her own peculiar destiny, so was England.

In the end of 1923 I visited the United States, and there met with a like situation generally. There too were political dissensions; there too was a colour question of the first importance; there too was a growing autocracy of wealth. The United States were first and foremost interested in themselves. So it seems to be with every country. Self-interest is the ruling factor. There is neither time nor room for consideration of others. Right *versus* Might had been effective for a few years in Europe as a slogan; but with little real practical result. This is because fundamentally nearly everyone has his own private purpose to serve. There are, alas, too few self-sacrificing souls. The Conservative (he exists in every country) fights for his privileges at the expense of Labour. Labour fights for its "rights" at the expense of capital. The white man vaunts his superiority over the coloured man, thereby generating a hatred which will sometime come to a very ugly fruition. If one tries to examine dispassionately, one sees that there is something to be said for all the views that drive parties to antagonistic action. The Conservative is not altogether a villain; Labour is not entirely grasping; the white man may suffer from arrogance, but the Indian suffers from a lack of initiative which seeks to disguise itself in noisy and empty talk.

Not long ago an American lady wrote a book entitled *Mother India*, in which she sought to "show up" India to what she considers as the civilized world; that is, she gave a picture of India unbeautiful and really untrue. But she cited many isolated and undeniable facts from which she generalised and the outside world, being as ignorant of the real India as Miss Mayo herself was, mistook her generalisations for truth. If one regards solely the stains on a fine piece of embroidery, one will be oblivious to its real beauty. That is what Miss Mayo has done. In this connection it may not be inapt



to recall an ancient Christian legend. One day, as Jesus was walking with his disciples, they came suddenly on the dead body of a dog in an advanced stage of decay. The disciples vied with one another in their remarks on the disgusting spectacle, emphasizing every unlovely point. Thereupon the Master spoke and said: "Pearls are not equal to the whiteness of its teeth." Miss Mayo seems not to have noticed the "whiteness of the teeth" in the land she visited for but a few months. The Indian world could not be expected to give Miss Mayo's book a cordial reception. It felt keenly that she had interfered in an affair which was no concern of hers. In reply, several books in defence of India were written, and recently a new book by an Indian, entitled *Uncle Sham*, has been published, which uses, one hears, Miss Mayo's own methods, but directs them against her own country. This book was for a time banned in the United States. A *tu quoque* argument is essentially weak, and it is to be regretted that an Indian has felt goaded to employ one.

The truth is that every country has its faults, its black spots—but it has also its virtues. It would be possible to write a book such as *Mother India* of any country in the world, but it would be utter waste of time. Concentrate on the faults, and the virtues which counterbalance will be obscured. No constructive work will have been done.

Wherein, then, can some real change be effected for the betterment of India? It is useless to be angry with Miss Mayo and her kind, for they have a certain amount of truth in their view, and it is exclusively their own business if their interest be concentrated on that which is unlovely and of ill-repute. It seems to me, after having wandered in western lands for the last few years, that something may be done for India by developing the virtues of the country and not by dwelling on its faults. "Hatred ceaseth not by hatred, but by love." No true friend of India would deny that there is much need of reform, but the reform must proceed from within, must be self-energized.

I have just returned to India after seven years and find a change. There may be a surface improvement in the relations between European and Indian, but certainly there is on the one hand more of the old contempt; and on the other more of the old distrust. In the political world there is much clamour for independence or dominion status, but should India be given her independence to-morrow, and should all Europeans then quit her shores, how could she carry on? The political situation is no affair of mine. A political situation exists and must exist in every country, and as in India, so in every country, politics but touch the fringe of the greatest problem of all.

Love is described as blind, but the real love is far-seeing. The only solution for India, as for the rest of world, is to energize herself from within, and in this respect India has a peculiar advantage. For centuries she has been the custodian of the Ancient Wisdom which points out the Path leading men to the only freedom worth having,



the Inner Freedom. Why do her people no longer pursue it? Why do they go seeking after false gods, becoming followers of materialism, and adopting the vices rather than the virtues of the western world? If India is a subject race, her philosophy teaches her that this condition is the result of deeds done in the far past, and this Karma must be worked out. The time of working out will inevitably be longer unless India takes herself in hand and does it for herself. Useless repining only extends the period of subjection on this physical plane of existence. Whether it be a subject nation or a subject class, the Soul can never be fettered save by its own action.

A book has recently been published in Germany by Dr. Kohn in which he says that the War has left three great political groups of peoples, one of which is the Asiatic group. He makes the very interesting statement that the Oriental group is starting on an era of nationalism just when Europe is coming away from that ideal. If that be so, it would be a retrograde step for India. The increasing development of religious feuds within India, the growing reluctance to have anything to do with the foreigner, is opposed to her real genius. It would be unfair not to say that she may have been pushed into such a position by very injudicious and at times very unjust treatment at the hands of those who she once harboured as her guests, but who subsequently became her rulers. If India becomes national, in the sense that that word is used now-a-days (namely as a hundred per cent. American or a Fascist) she will do so at the expense of her soul. The Ancient Path which her seers and her sages have ever taught, is a Path for all; and if India's political emancipation spells abandonment of that Path, she will have forfeited her birthright for a mess of pottage. I am not to be understood to mean that I do not think India should be politically free. I long for the hastening of that day, but my fear is that India in her attempts to secure this freedom, may sacrifice her greatest treasure—her spirituality.

Politics as we know them to-day are profoundly unspiritual, and the only way to spiritualize them is by self-improvement of the individual. If every man acted according to the highest that is in him, there would be no political conflicts. Differences of opinion there must be, but the motive of all being correct, that is altruistic, such differences could be harmoniously adjusted.

For India, as I now view her, with clearer eyes, and removed from political conflict, I see but one path of progress—the revival of her Ancient Wisdom. This I take to be the aim of THE ARYAN PATH which seeks to spread far and wide the old Teachings, invaluable not only specially to India, but to the world at large. If but even a few brave souls in India will be guided and ready to act by the inner light which shines within every man, a great reform can be effected in this country in all directions—political, social, educational, religious. Then, and then only, it seems to me, will India work out her Karma satisfactorily and gain normally and naturally the freedom which she has lost.

Should anyone care to correspond with me on any point in this article, I shall be pleased to answer to the best of my ability. Letters may be sent to me, to 18D, Rashid Mansions, Colaba, Bombay.

T. L. CROMBIE.

### A NOTE ON THE ABOVE.

[**Mr. C. Rajagopalachari** is well known as an ardent supporter of Mr. Gandhi and has to his credit good constructive work. We approached him to write a full article commenting on the points raised by Mr. Crombie, as he is more a worker than a talker and has certainly evinced initiative in his Prohibition and the Tiruchengodu Ashram labours. We had hoped for a longer article from his pen to be published in a subsequent number; but our friend would like his letter to appear along with the article; there is just time to accede to his request. We feel that something more remains to be said on the subject of the article and the note. Who speaks next?—EDS.]

I thank you for sending me an advance copy of Mr. Crombie's article. Mr. Crombie's appeal is for spiritualising politics so that India's special mission in the world not may be forgotten in the struggle for political freedom.

Mr. Crombie wants India to pursue what he calls the Ancient Wisdom of which she is said to be the special custodian. As a warning against Materialism this is quite right. But if Mr. Crombie means to deprecate or discourage Indian efforts at political and economical emancipation as an unnecessary or a harmful occupation, one cannot agree. Mr. Crombie advises India to adopt the virtues and not the vices of the Western world. This is very sound advice. But is the love of political and economic freedom a vice? It seems not, for the best of India in spiritual and philosophic effort, Mr. Crombie will agree, was also produced during the period when she was politically and economically free. Political liberty is generally found to be conterminous with literary, philosophical and spiritual activity.

Mr. Crombie says that if India is a subject nation, that condition is the result of deeds done by her in the past and this karma must be worked out. The law of Karma is a law of nature. Our weakness and our present condition are no doubt the result of past deeds and omissions. The Karma of individuals makes up the Karma of the nation too. But Karma is not a philosophy of idleness. According to the law of Karma, Action is the sovereign remedy for all ills. It is a wrong interpretation of Karma to make it a doctrine of mystery or fatalism. Efforts to achieve political emancipation need not mean that India should give up what Mr. Crombie calls the Ancient Wisdom. The Ancient Wisdom is not inconsistent with either Political Freedom or efforts to retrieve it.

Europe's discovery of the imperfections of nationalism is one thing, India's striving for deliverance from foreign domination is

quite another. An internationalist outlook is better than nationalism, but foreign domination is not to be tolerated on the ground that nationalism is not the last word on the subject. The reaction of an active revolt may often go beyond the desired limits. India in revolt may seek to create a spirit of "100 per cent. Indian," and this may be wrong. But things are bound to set themselves right in the end. Truth after all must assert itself. Mr. Crombie's warning is good, but it should not be interpreted to be a condemnation of the movement of freedom. That warning is indeed implied in Gandhiji's insistence that Truth and Non-violence must be inviolate in the means employed for political emancipation.

Mr. Crombie diagnoses the Indian people's disease as a lack of initiative which seeks to disguise itself in noisy and empty talk. Whatever the causes may be, this is probably near the truth, and we would do well in directing our attention to the defects pointed out.

C. RAJAGOPALACHARI.



## SPIRITUAL DEMOCRACY.

[B. M. is an old-world man living by his old-world methods in our era. We are fortunate in having secured a few reports of his talks to his intimate friends. The Bhagavad Gita is the book he has mastered through long years of study and meditation : but further, having lived according to its tenets more successfully than is generally possible, his thoughts breathe a peculiar fragrance. The papers have been translated from the vernacular : it should be understood that they are not literal translations, and the translator has adhered more to ideas and principles than to words. Although B. M. knows English, his inspiration becomes impeded in employing that medium of expression, and so he prefers not to use it. We think our readers will find real inspiration in this series.—EDS.]

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“ Even if thou art the greatest of all sinners, thou shalt be able to cross over all sins in the bark of spiritual knowledge.”—*Bhagavad-Gita*, IV, 36.

This is the most enheartening promise which the *Gita* offers. As Shri Krishna typifies the perfected soul or Mahatma, this assurance coming from such divine lips ought to be considered by us all seriously. Earlier in the same fourth discourse, He refers to the four castes, and He also gives us a glimpse into the nature of those who have transcended all castes and conditions, including Himself. Therefore, when He follows it up with this plain unequivocal statement it is a matter of rejoicing—nay more, a subject for meditation. For most of us in reality belong to one caste or another : there are many Iyengars and Iyers, many Pandits and Shastris, who in reality are untouchable pariahs, because of the grossness of their conduct, their pride, and their cruelty ; on the other hand, among the despised Panchamas are pure-minded, humble and even wise individuals, who in reality are Brahmanas. There are Kshattriyas among Parsis, Muslims and Christians. In every country there are Shudras and in every nation there are Vaishyas. Emancipated Mahatmas are not the product of India alone ; They flower in every clime.

The *Gita* gives the above assurance to all sinners—wherever they may be, whoever they may be. Here is a statement of Spiritual Democracy. Krishna, like the Buddha, like all Mahatmas, is not a political but a spiritual Democrat—a lover and server of all souls. Upali, the barber, was received in His Sangha by Gotama in answer to his question : “ Is Nirvana for such as I ? ” For all, for every one of us, there is the possibility of overcoming sins.

But note the condition. Shri Krishna does not say : “ Go on sinning and I will take you onward to the Supreme Place.” There is no forgiveness of our sins by others ; what a hopeless task it would be for any one of us, who is poor or labours under the vow of poverty, if we depended upon a purohit, a qazi, a dastur, or a cardinal, for the forgiveness of our sins ! Not even a Krishna or a Christ can save us. The Mahatmas can but point the way. In the above shloka, the way is shown : “ Cross in the bark of spiritual knowledge.” We are told that “ every action without exception is comprehended in spiritual knowledge,” and the injunction is for us, “ to seek the Wisdom.”

If it is for all, and if every action can be evaluated in terms of the Wisdom, it is clear that we need not become sannyasis, faqirs, bik-khus and monks and don the cloak of orange, of yellow, or of black. It is not a matter of growing hair as faqirs and sannyasis do, or of shaving as with Buddhist monks and Christian. It is not any forced outer observance, but the inner perception and understanding which enable any of us to turn our back on sin. Mere wish and desire to grow in wisdom and purity is of little value ; when the wish becomes a solemn resolve, and the desire is transformed into acts of will we begin to tread the Path which takes us to Mahatmas and to Mahatmahood.

What is meant by the bark of spiritual knowledge ? How should we get hold of it ? It is not purchasable, nor do the Gods bestow it as a gift. Krishna does not leave us stranded with only a solemn assurance. He lays down very definite steps whereby the search for wisdom should be pursued.

Wisdom is defined as the supreme purifier and it spontaneously springs up in the man who is perfected in Yoga, union with his own Higher Self. But as that is the summation and end of our life-unfoldment, what are the steps leading thereto ? What shall we do to bring about that spontaneity ? What, to move in the direction of complete union with the Spirit of our being ? We are given a triple remedy : (1) Obeisance, (2) Enquiry, (3) Service.

Humble approach to the Path is needful : not coming to it in all the pride of possession, but full of the chastening power of poverty. In leaving behind worldly wisdom we acquire the higher innocence which recognizes that head-learning without soul-wisdom is dangerous to head and soul alike. This stage the Christian Mystics described when they said : Naked follow the naked Jesus.

Enquiry and questioning and search must be strong. For the mentally lazy the Science of Life must remain a riddle. Mind is the most valuable possession of man ; coming under the dominance of the senses it slays the Real, but controlling the senses enables it to be controlled by the Spirit who is the real Man ; thus mind gains illumination and learns the truths about the reality of things.

Service is the service of the One Self. The God in us is also the God in each and so our emancipation implies freedom from the bondage of all. It is the service of all—saint and sinner alike. No Mahatma can be served save by the service of those whom He serves. But it is the service of the Soul, not the body of the soul, nor its mind, nor any other aspect thereof. It means that in every service rendered the place and power of the Soul should be taken into account. When we feed or clothe the body of a brother without thinking of the Soul, we but render partial service, and often do wrong having set out to do right. When we nourish his mind without due regard to the Soul we may retard his true progress, and often hurl him to hell while our intention was to waft him to heaven.



Humility, questioning, service are to be practised simultaneously. A little of each every day—self-control, spiritual study, soul-sacrifice practised every day will bring triumph in the process of time. Thus we too who are sinful will cross over to the other shore. But all the time we shall have to bear in mind that “the pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations.”

B. M.

*The Secret Doctrine teaches:—The fundamental identity of all Souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every Soul—a spark of the former—through the Cycle of Incarnation (or “Necessity”) in accordance with Cyclic and Karmic law, during the whole term. In other words, no purely spiritual Buddhi (divine Soul) can have an independent (conscious) existence before the spark which issued from the pure Essence of the Universal Sixth principle,—or the OVER-SOUL,—has (a) passed through every elemental form of the phenomenal world of that Manvantara, and (b) acquired individuality, first by natural impulse, and then by self-induced and self-devised efforts (checked by its Karma), thus ascending through all the degrees of intelligence, from the lowest to the highest Manas, from mineral and plant, up to the holiest arch-angel (Dhyani-Buddha).*

SECRET DOCTRINE, VOL. I, 17.



## THE BARBARITY OF BLOOD-SPORTS.

[**Henry Stephens Salt** was born in India seventy-eight years ago and is known as a classicist and *littérateur*, author of books on Thoreau, Shelley, and others, and translator of Virgil's *Aeneid* and of Lucretius. But a far wider public respects him as the veteran humanitarian—the champion of the oppressed animals. He has used a virile pen against cruelty and blood-sports and has to his credit the persevering labour of the honorary secretary of the Humanitarian League from 1891-1920.

The Theosophical view on the subject of cruel sports is clear and unequivocal: H. P. Blavatsky wrote (*Theosophist*, January 1886, "Have Animals Souls?") "Fishing, shooting and hunting, the most fascinating of all the "Amusements" of civilized life—are certainly the most objectionable from the standpoint of occult philosophy, the most sinful in the eyes of the followers of those religious systems which are the direct outcome of the Esoteric Doctrine—Hinduism and Buddhism."—EDS.]

A question that has come very much to the fore during recent years is the cruelty of certain so-called "sports," which consist largely in the pursuit and killing of animals. It cannot be said that this subject is premature in claiming public consideration for it was pointed out more than two centuries ago by Locke, in his treatise on Education, that any sign in children of cruelty to animals should at once be corrected. "For the custom," he wrote, "of tormenting and killing of beasts will by degrees harden their hearts even towards men: and they who delight in the suffering and destruction of inferior creatures will not be apt to be very compassionate or benign to those of their own kind." But in this respect Education has paid little attention to Locke: and though a few of the more cruel sports, like bull and bear-baiting, have disappeared, those that remain are sufficiently barbarous to make their survival into the twentieth century seem little short of marvellous.

Of some of the reflections that these British Sports suggest I now propose to speak. But first let me explain that I am not one of those innocent "sentimentalists," to whose ignorance of sport our huntsmen are fond of attributing any protest that may from time to time be published. Every chance was given me in my youth of becoming a hardy sportsman, and the responsibility for not having done so rests wholly on myself. I kept company with sportsmen till I was grown up, learnt their language, observed their ways, and was not conscious of any disinclination to join their ranks. I remember in particular, as a boy, a great rat-and-rabbit day that we had near Shrewsbury, when an uncle took several of us out to a neglected farm where "Varmints" abounded, and armed with sticks and stones we had a long afternoon's fun in hunting and bashing them. Our sole mishap was that one small rabbit, who somehow got confused and ran right into our midst, dodging under our feet and between our legs, in the end, as by a miracle, eluded us and made his escape. "We've done well," my uncle said, as we turned homeward: "but we ought to have had that little one, ought we not?" And now, some sixty years later, I feel glad that we *didn't* have him!

I had also a cousin who was a very good shot, whom I often accompanied in his walks, carrying the bag, and admiring the deftness with which he filled it; yet, somehow, when I was old enough to have a gun myself, the sport did not allure me as games like cricket and fives did. I once overheard my mother, speaking to a visitor about me, saying with a tone of sadness in her voice, "No, he's not a sportsman as his father is."

Thus it happened that when I reached years of discretion, instead of joining those hardy and manly folk, I became what the *Shooting Times* calls a "killjoy," one of the degenerates who are supposed to object to field-sports "because people derive pleasure from them"; and as honorary secretary of the Humanitarian League for thirty years I had a good deal to do with the campaign against blood-sports, especially against hunting. When the Royal Buckhounds had been happily abolished, we turned our attention largely to the Eton Beagles, with a suggestion, strongly resisted of course, that the hare-hunt should be turned into a drag-hunt; in which proposal we had the support of many well-known persons, including men so different as Herbert Spencer, Lord Morley, Alfred R. Wallace, Thomas Hardy, and Viscount Wolseley. But a public school is not a place where old institutions are readily changed: and in the end the Eton Beagles have survived the Humanitarian League.

But that our long campaign in the attempt to humanise sport was not in reality wasted, has now been made strikingly evident by the success of the later League for the Prohibition of Cruel Sports, started some six years ago by Mr. H. B. Amos, which has already brought stag-hunting into such disfavour with the public that its patrons are very seriously concerned.

It is the charm and beauty of the stag that have attracted greater attention to his sufferings than is given to those of the fox or the otter; but that was of course to be expected, for in reform of every kind progress is partial and intermittent, and comes not as logic would direct but as feelings ordain. I need not point out, however, that the disuse of one cruel custom is not to be undervalued because other barbarities may remain.

Putting apart the mere abuse of humanitarians as "killjoys," the only rational plea for a continuance of the chase of the wild deer seems to be that of Lord Tavistock—that if hunting is discontinued it will not be possible to secure the survival of the herd in districts like Exmoor, where the farmers, owing to the damage done to their crops, are very hostile to them, and would shoot them without mercy, were it not that the Hunt pays for their continuance. To transfer them to parks would seem to be the best course to take; but it appears that while some species of deer will live in parks, others—those of Exmoor for example—cannot be so domiciled, and must either be maintained in their wild haunts, or not at all. The alternative presented would therefore seem to be this—whether it is better to allow a herd of wild deer to die out, or to maintain them as quarry for the hunters, perpetuating at the same time a very cruel sport and the annual damage to



agriculture which is involved. I cannot doubt that even the loss of a beautiful species is the lesser of the two evils. Such is one of the problems that the public will have to decide; and it looks as if it will be decided in the manner that is favoured by humanitarians. Meantime the controversy continues in the press and elsewhere; of its conduct I will presently speak.

No incident of the hunting field—not even the cutting of the stag's throat, or the “digging out” and “breaking up” of the fox—has caused more disgust than the “bleeding” of children. Imagine a front-page illustration in a newspaper, showing a little child with blood-bedaubed cheeks, holding up a dead hare, while a number of ladies and gentlemen smile approval in the rear! I speak of an actual case, from which the names are omitted.

To think and talk of such savageries, much more to witness them, must be unpleasant to anyone of ordinary sensibilities; but even here there is a humorous side to the matter in the truly delightful account given of their own doings by some hunting men. I quote from a letter addressed to a humanitarian society by a Master of Hounds, in reply to some protest against the practice of “digging out” foxes and “bleeding” young sportsmen.

In my opinion “bleeding” is a very harmless custom, and when a small boy I was delighted when I was ‘blooded’ and felt I had now become a fox-hunter. Fox-hunting is not the only pastime which carries out the custom of bleeding. Many gillies blood those who have not shot a stag before. It is also the custom with some keepers to blood a young sportsman, the first grouse or pheasant he shoots. It's an old custom, which I hope will survive as long as the world goes round. The abolition of a custom like this would add another nail in the coffin of Great Britain's hardihood. The nation as a whole is getting much too soft, and will quickly get worse if ideas like abolishing bleeding are encouraged.

Concerning your suggestion that we should cease to dig out foxes in this country, I can tell you that the idea is quite stupid. There are so many foxes dug out and killed in this country by poachers, that we are only too pleased to get them out ourselves and save them from such an ignoble death. Nobody enjoys digging—no one less than me. But it is a necessity.

No one would ever become a Master of Hounds unless he was fond of animals and a sportsman, so you can be quite satisfied that nothing cruel is ever done with the sanction of any Master or really sporting Hunting man or woman. No one is fonder of animals than I am, but as long as I have Hounds, I shall continue to blood those who wish to be blooded, and I shall dig a fox *every* day of my life, if I think it is necessary for the sport in the country where I live.

So now we know what to expect!

Then there is the *silliness* of blood-sports, as a pastime for rational, or professedly rational beings in an age such as the present one. I have lately seen a newspaper picture of a Meet, with huntsmen and hounds grouped romantically in the foreground, and behind them the tower of a picturesque old church—a scene of cruelty and piety commingled! One sometimes reads press-paragraphs about persons of fashion, stating not only where they “hunt,” but also where they “worship”. How, if their “tally-hos” and their “hallelujahs” should get mixed?



1930.]

Complaints have been made, on both sides, of the manner in which the controversy is conducted, the sportsmen asserting that the opponents of hunting refer to them as if they were mere savages, and the humanitarians, on their part, objecting, (not I think without reason) to such terms as "faddists" and "killjoys." It should certainly be possible to discuss such subjects without personal rudeness, and with the courtesy to which sportsmen and anti-sportsmen are alike entitled. As showing that the humanitarians have some reason to complain, what is to be said of Lord Latymer's remark in his "Defence of Hunting," published last May in *Blackwood's Magazine*? He wrote that there are many opponents of the sport, "who consider that the infliction of pain in any degree is a much worse sin than adultery, to which, indeed, some of them appear rather partial". That statement was made, not by one of the anonymous idiots who are beyond control, but by a well-known man in a journal of old repute; and when I asked the editor to insert a reply my letter was "returned with thanks."

I think one of the best and most terse statements of the humane creed was comprised in a small printed card which I once received from a School of Arts magazine in Massachusetts. It ran thus:

"Be kind to animals, for you are one yourself."

HENRY S. SALT.

## THE SELF WHO IS GOD.

[Professor W. Stede, Ph.D. (Leipzig), is already introduced to our readers. This practical and ethical philosopher has undertaken to write on ancient sacred texts which a modern aspirant to the higher life will find useful, not only as subject for his meditation but also for practice in daily life.—Eds.]

Lo, verily not for the sake of the husband is the husband dear, but for the sake of the Self is the husband dear.

Not for the sake of the wife is the wife dear, but for the sake of the Self is the wife dear.

Not for the sake of the sons are the sons dear, but for the sake of the Self are the sons dear.

Not for the sake of the wealth is the wealth dear, but for the sake of the Self is the wealth dear.

Nor for the sake of Brahmanahood is Brahmana dear, but for the sake of the Self is Brahmana dear.

Not for the sake of the Kshatrahood is Kshatriya dear, but for the sake of the Self is Kshatriya dear.

Not for the sake of the worlds are the worlds dear, but for the sake of the Self are the worlds dear.

Not for the sake of the Gods are the Gods dear, but for the sake of the Self are the Gods dear.

Not for the sake of Nature is Nature dear, but for the sake of the Self is Nature dear.

Not for the sake of the All is the All dear, but for the sake of the Self is the All dear.

Behold, verily, in all the Self has to be seen, the Self has to be heard, the Self has to be minded, the Self has to be contemplated; O Maitreye, by seeing, hearing, minding, contemplating the Self, this whole in its essence is comprehended.

Brahmanahood deserts him who knows it in aught else than the Self. Kshatrahood deserts him who knows it in aught else than the Self. The worlds desert him who knows the worlds in aught else than the Self. The gods desert him who knows the gods in aught else than the Self. Nature deserts him who knows Nature in aught else than the Self. Everything deserts him who knows everything in aught else than the Self.

Thus spoke Yājñavalka in the *Bṛhadāraṇyakopaniṣad* (II. 4. 5-6). Explaining we might say that:

Not indeed is love bestowed on the husband out of consideration for him as being the husband: but out of consideration for him as representing the World-Soul is love bestowed on the husband. And the same is said in reference to wife and sons, to priesthood and ruler-ship,—to all.

This is one of the finest "rhapsodies" on the immanence of God or the World-Soul (Ātman). No explanation of the Universe could be more complete, more deeply felt and more appealing. What does it express? It asserts the divineness of All, the spirituality of All: it pronounces that if you love Spirit you will lose yourself and all.

Since one body is like the other each must be the manifestation of a Unity which comprises them all, which lives itself out in all bodies. The more universally, selflessly (not meaning narrow unselfishness consisting only in robbing oneself of one's self by merging into other individualities or things and being swallowed up by them, but a higher selfhood which in its own perfection achieves the perfection of Universal Unity) we form our lives the nearer we shall approach God. When I find pleasure and enjoy myself I must enjoy myself without direct selfish reference to myself but in such a spirit as if the vital principle of the whole creation enjoyed in and through me.

What is it in me that day after day does this and that and yet remains the same all the time although it constantly changes? That is my Self, as stable in itself as Nature is stable at its foundation in spite of all her constant changes; and this foundation unchanging in myself and that foundation unchanging in Nature are one and the same, and so it is in every living being.

Since behind all phenomena there surges the endless, restless, fathomless ocean of cosmic life, we must see and feel and think through the appearance; pierce the form of life, to touch that which is its essence, its substance. Never shall we partake in that universal life of the Spirit until we have penetrated through the mist of appearances. All the talk about appearance and reality, and any doubt in the latter, is mere talk: the fact that anything appears so and so presupposes that its appearance is not itself. In order to *appear* anything it must first *be*. If we are deceived by and cling to the form only we lose the essence *and* ourselves.

When I hear the clear song of a bird welcoming the morning sun after the night of darkness and fear, it thrills me not as the song of this or that particular bird, but as a universal spontaneous outburst of the feeling of life rejoicing in the joy of life triumphant over death, of joy so abundant in trust and hope that it defies all ill, all defeat. Thus the bird is dear to me not because I love the bird, but because I love that which is the immediate source of life and joy, *i.e.*, the universal spirit pervading the universe, without and within. So also when I listen to my heart-beat I am indeed listening to the throbbing of the world-pulse (for I know that I am not making my heart beat), and when I listen to the heart-beat of my fellowman I am also listening to the same throbbing of Universal Life, of the Ātman.

Grow beyond your man—or woman—self. Grow into your God-self and love that Self in you as well as in others, for it is the same Self in all. When you look at yourself from that point of view you are not selfish, but self-less, for you give your own self as self up to the larger Self, the Oversoul, the Deity which comprises all.



Do not do anything for the love of the *thing* : do it for the love of your Self, for the God within you. If you do it for your Higher Self it will make you free ; if you do it for the love of the thing it will make you the slave of the thing and you will lose yourself. If you do it because anybody orders you to do it you will be the slave of a slave.

Whatever your relation to others may be do not let it be a relation of pity. Consider pity a weakness, not a strength, because it contains an element of selfishness and superiority, and we pity others when they do not possess what we do. It is a sort of envy (negatively) and the concomitant of pride, as poverty is the concomitant of wealth. Do not pity but love your brethren and turn the force of pity to some advantage. Hold yourself responsible for the condition that causes you to pity others. I do not pity the poor; I keep company and feel indignant with them at the kind of poverty which is a disgrace to modern civilization. Help anybody for the sake of helping Life.

What is the lesson of every day? Go into ourselves to reproduce many times a day the pure and simple feeling which greets the new sun of each morning with the sensation of new strength, new happiness and renewed gratitude for the gift of its warmth and light and beauty. Live because it is divine to live, work because it is divine to work, help because it is divine to help. Despise all limitation, all artificialities and return to Nature's ways and prepare ourselves in uprightness for greater thoughts and, as free as the birds in our actions, always guided by our purest instincts and honest opinions. This is to let the heart speak in preference to the mind. Let us hate all pretence, and realise that nobody has a proprietary right over another, and that we are all dependent upon each other. Because the individual *as* individual and the object *as* object are thought of and made so much of nowadays, there exists so much misunderstanding and unhappiness.

In the realization of the Ātman we resign ourselves to the fact that everything, even that which we love most dearly and which has become so much part of ourselves that we never seemed able to live without it, has to pass from our hands and eyes, whither we know not. Still, as all is in good keeping in the Ātman which comprises all, we are contented and happy and trust in the ultimate Reality which is the goal of all our conscious and unconscious longing.

W. STEDE.

## ART IN PARIS.

[M. Jean Buhot is the well known editor of *Revue des Arts Asiatiques* and the Honorary Secretary of the Association Française des Amis de l'Orient. In subsequent issues we will publish two very interesting articles from his pen on "Symbolism in Arts" and "Oriental Art and the Occident".—Eds.]

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It occurred to me, not long ago, while planning a short survey of Asiatic art, that historical events have surprisingly little, if any, influence on the development of art in general, unless it be through the medium of economic circumstances, and then often after such a long interval that the connection is practically non-existent. I suppose any observer from a distant land untouched by the World War—if indeed there be such a country—revisiting Europe ten years after the conflagration, would expect to find some reflection of it in contemporary painting especially in France, which is said to lead the world in matters of art, and where the War was felt as heavily as in any country. What kind of change might become apparent, it would be difficult to anticipate. An optimistic and sentimental mind would probably expect art to have become more earnest and lofty, less individualistic in spirit, more collective and perhaps international; whereas the pessimist would think it far more likely that "Let us be merry for tomorrow we die" would be the motto, and that the various nationalisms would show up their new virulence in painting, just as they do in politics. Neither of these views could quite suit the facts. Art has certainly evolved during the last fifteen or twenty years (and literature also—wherefore we regret that a widely-circulated Indian periodical should have published last year a translation of Romain Rolland's *La Foire sur la place*, an indictment of French literature written at least twenty years before), but I doubt if the critics of future ages will be able to trace back any part of the change to the events which our generation has witnessed.

Cubism is dead; and curiously enough it died of having become fashionable, a catastrophe to which I cannot recollect a precedent in the history of art. It was killed by the patronage of the *grands magasins*, "departmental stores" as the Americans would say. In Stockholm I was shown a public hall recently decorated with mosaics in more or less cubistic style; in Paris such an attempt would be considered both by the vanguard of art-lovers and by the conservative party as flippant and unbecoming. We like to play with new theories, but we take them *cum grano salis*; we know it is far easier to invent a new formula than to create a thing of beauty that will last through the ages. Northern or "Nordic" peoples, on the contrary, adopt them all in dead earnest. I remember, in my art-school days, the religious awe, the inspired and fervent look, with which our German fellow-students would discourse on Impressionism. It was then already on the decline, run dry, so to speak, after the second brew by the



pointillistes and the followers of Gauguin. The knowing ones would talk about young Picasso and Derain. Then Le Fauconnier (a rising star which has turned dim) and Metzinger opened a school where they taught the most unadulterated Cubism, and just before the War, about 1910-1913, we imagined that endless vistas, immense fields of artistic conquest lay before us. It all fizzled out prematurely, Picasso's fertile genius being partly responsible, for every season he would invent something new, and leave others to work out the position. Nowadays he seems to juggle with all his styles alternately!

Yet the influence of Cubism remains beneficent to this day, even on artists who cannot be called Cubists in any sense. It has improved considerably the standard of drawing, construction and decorative composition, as opposed to the "literary," symbolistic, sensuous-sentimental tendencies ("*la sensibilité*") which had prevailed in the last decade of the previous century and the beginning of the present one. It has also prepared the way for a better understanding of exotic arts: Chinese, Indian, African, Polynesian, etc. Ancient (pre-Moslem) Indian art, for instance, is warmly appreciated in France (what little is known of it) and nothing is more disconcerting for us than the seeming neglect or incomprehension with which it is regarded by young Indian artists. When they eschew the baneful schools of official, academic art in England, they seem to fall under the lackadaisical influence of the "Calcutta School," a praiseworthy movement, in which, however, we cannot see any kinship with the glorious Rajput artists, not to speak of the great fresco-painters of Bāgh and Ajantā!

The art world in Paris is a strange medley of all nations, which makes it difficult to appreciate the general trend. The great majority of these foreigners seem to bring nothing with them from their country, and their pictures are not distinguishable from French pictures. Two nations, however, might be said to possess schools of their own: Russia and Japan.

The Russians, centring, say, around Soutine, are very wild, by which I mean exactly the reverse of primitive, as witness their lawlessness and laxity in the management of colour and form. More interesting, I think was the U. R. S. S. exhibition of scenic art, etc., at the Exposition des Arts Décoratifs in 1925. There they gave us something entirely new (though derived from the Cubism of Lèger and other French artists) and imbued with the grim spirit of Bolshevik endeavour; not exactly a prepossessing art, but fresh, powerful and decidedly impressive. A third Russian school, of which the very numerous representatives are *émigrés*, I fancy, and often women, is addicted to the imitation of provincial art of a hundred years ago; such an affectation of archaism can hardly lead to any interesting developments.

Very many Japanese exhibit in our Salons; some of them paint like everybody else, yet a great many pictures can be "spotted" at once as being Japanese in spite of their Western subjects. The composition, well-balanced but disconnected, is one of masses, not of lines. The colour pertains rather to miniature or illumination than

to painting proper, the tones, chosen with great nicety, being made to speak for themselves, instead of contributing to express the form of objects, atmosphere, light, etc. Strangely enough, artists in Japan are still divided into "Japanese style" (*i.e.*, water-colour Kakemono painters) and "Western style" painters, yet they have a number of artists who are neither Oriental nor Western, but just painters of a great originality.

Finally, it may be interesting to note the rise of a certain Jewish art, a somewhat forced growth, of course, and slightly offensive in a country where Jews have for a long time past been treated on a perfectly equal footing with all other citizens. It is no doubt connected with the Sionist movement, and at any rate with the publication, also in France, of Hebrew classics, Jewish magazines, etc. The readers may ask how a picture can be Jewish apart from the signature? The subjects are Jewish and, I will add, the feeling is Jewish. Perhaps the artists are refugees from the Russian ghettos. If such is the case, we shall at last have found in their art a direct, though unimportant, aftermath of recent historical events.

J. BUHOT.



## PERSIAN ISLAMIC MYSTICISM.

[Miss Margaret Smith, M.A., Ph.D., the Islamic scholar, is becoming generally recognized as an authority on Mysticism. Her work on *Rabi'a the Mystic and her fellow-saints in Islam* was published by the Cambridge University Press and her *History of Mysticism in the Near and Middle East and Europe* from ancient to modern times has just been issued. She is now engaged on her third book on Mysticism. Hers is the advantage of knowing Islam first-hand for she spent nearly twelve years in the Near East, Egypt and Syria.

Sufis were and are Esotericists, employing metaphors at once to hide and to reveal the facts of Soul life. Students of esoteric Theosophy will recognize their own doctrines expounded in this able summary of the fundamentals of Islamic Mysticism.—EDS.].

Persian Islamic Mysticism, like Islamic mysticism elsewhere, had its beginning in an ideal of life, and this continued to be the aim of the Persian mystic, *i.e.*, the *Ṣūfī*, but side by side with this practical mysticism, there developed in Persia a theosophic doctrine to justify the ideal.

Islamic mysticism had its rise in circumstances of political unrest by which Persia in particular was affected, and of religious dissensions between the adherents of the different schools of thought in Islām, while in the early 'Abbāsid period the growth of rationalism and the spread of materialism and consequent moral laxity, led the more serious-minded among the followers of the Prophet to seek for themselves, in withdrawal from the things of this world, the truly religious life. Such devout souls found in the Qur'ān and the teachings of orthodox Islām, a doctrine of Divine Unity, and of complete submission to the Will of God, but a God so far removed from His creatures as to render impossible any reciprocal relations between Him and them. Against such a religious ideal an increasing number found themselves in revolt, and rejecting the letter for the spirit, they aspired to a direct experience of God and a means by which the soul could free itself from the fetters of its humanity and ascend unto its home in God there to abide in Him. The Persian mystic had before him the example of the Christian hermit living a life of complete unworldliness, devoted to the contemplation of God, which gave him his ideal of the religious life, while on the doctrinal side, the innate tendency of the Persian mind towards monism led him to welcome the mystical ideas of Neo-Platonism and to assimilate "al-Ḥaqq," the Creative Truth, to the Divine Being of Plotinus. The close contact between India and Persia was no doubt responsible for the introduction into Persian mysticism of elements which found their counterpart in Buddhist practices and beliefs, such as the doctrine of "fanā'," the passing away of the human personality, and the return of the soul, though not by way of annihilation, to God, in a state of abiding union. The Persian doctrine of the Imām as the personal representative of God, had also its share in the development of the *Ṣūfī* theosophy into a thorough-going pantheism, involving the idea of deification.



The earliest Persian mysticism consists chiefly of an asceticism which led to quietism. For these early Ṣūfis it was the mystic way that mattered most, that Purgative life which was to free them from self and lead them to God. Among those early mystics were Ibrāhīm b. Adham, prince of Balkh,<sup>1</sup> who was converted to Ṣūfism by a heavenly voice when out hunting, and Rābi'a al-'Adawiyya, the woman saint of Baṣra<sup>2</sup> who taught the mystic doctrine of disinterested Love, and who knew what it was to be vouchsafed the Vision of God. The earliest treatise in Persian dealing with Ṣūfism is the "Unveiling of the Veiled" of al-Hujwīrī, born at Ghazna in Khūrāsān<sup>3</sup>. He tells us that an enquirer had asked him to set forth the "Path" of the Ṣūfis and the nature of their "stations," to explain their religious doctrines and mystical allusions, to reveal the nature of the Divine Love, and explain why the mind should be veiled from understanding the essence thereof, and finally, to set forth the practice of the Ṣūfis in connection with all these matters. It would seem that in al-Hujwīrī's time there was a longing on the part of the people for Ṣūfi teaching, and that not only a few choice spirits, but society in general, were interested in mystical teaching. He tells his readers that a man may be veiled from the Truth by his nature, and for such there is no hope, or by his attributes only, and in the latter case the veil may be destroyed, and as a mirror which is stained can be cleansed and brightened, so he may come to see clearly. This treatise is therefore designed for "the polishing of hearts clouded by the veil of attributes, but in which dwells the Essence of the Light of Truth," and he begins his book with the preface :

Praise be to God, who hath revealed to His Saints the hidden things of His Kingdom and hath disclosed to His chosen ones the mysteries of His power and hath shed the blood of Lovers with the sword of His glory and hath caused the hearts of those that long for Him to taste the joy of union with Him. He it is that brings dead hearts to life by the enlightening perception of His eternity and His might, and that breathes into them the refreshing spirit of gnosis by divulging His Names.

Since all mankind are veiled from the hidden mysteries of spiritual truth, except God's saints and His chosen friends, and this book sets forth the Way of Truth and the mystic doctrine, it is appropriately named "Kashf al-Maḥjūb" (The Unveiling of the Veiled). Hujwīrī says of the mystic, "in truth that man is a Ṣūfi who has passed from impurity. Purity is a quality of the lovers of God, who are like suns without shade—for the lover is dead as regards his own attributes, and abiding in the attributes of his Beloved." The mystic who has escaped from the ties of sense and the phenomenal, lives the unitive life with God, having become annihilated as to this world and the next, and having thereby attained to perfect union.

Al-Ghāzalī<sup>4</sup>, a Persian by birth, though much of his knowledge of Islamic mysticism was gained in Syria and Egypt, wrote his "Revivi-

<sup>1</sup>Ob. 777 A.D.

<sup>2</sup>Ob. 801 A.D.

<sup>3</sup>Ob. c. 1079 A.D.

<sup>4</sup>Ob. 1111 A.D.

fication of the Religious Sciences " in order to reconcile Ṣūfism with orthodox Islām. He lays stress upon experiences ; that which is hidden from the intellect of the learned, the friend of God knows by intuition, and when the truth has been revealed to the soul, it is wholly carried away and renounces the world, to walk in the Way of God.

To both of these writers, Ṣūfism was a way of life, a practical mysticism to be lived out here and now, but with others among the Persians, from the ninth century onwards, other aspects came to the fore ; the doctrine that God is One, and All in all, became a doctrine of pantheism, in which the Unity of God became Universal Unity, and His manifestation of Himself Universal Existence, and this doctrine led in its turn to that of the deification of the human Ego. Mar'ūf Kharkhī<sup>1</sup>, one of the earliest of the Persian mystics, developed the conception of God, the Ultimate Reality, as Eternal Beauty, reflected in the mirror of the Universe. With Bāyazīd of Bisṭām<sup>2</sup> who spoke of complete intoxication under the influence of the love of God, and who said of himself, " I am a sea, fathomless, without beginning or end : I am the very throne and Word of God," pantheism advanced still further in the direction of deification, and this latter doctrine reached its climax in al-Ḥallāj<sup>3</sup> who declared that he was " al-Ḥaqq", God Himself. The Essence of God, he said, is Love ; before time was, God loved Himself in solitude, and then, desiring to regard this Love-in-isolation as external to Himself, He projected forth an image of Himself in Man. Man, therefore, is made in the likeness of God, and through the way of Purgation may re-find in himself this Divine image. So in his verses al-Ḥallāj says,

I am He Whom I love, and He Whom I love is I,  
We are two spirits dwelling within one body.  
When thou hast seen me, thou hast seen Him also,  
And when thou hast seen Him, then thou hast seen me.

These mystical doctrines had a far-reaching effect on the culture and literature of Persia from the eleventh century onwards, and there is hardly a Persian poet of note during this period who did not make mysticism his chief theme. But the greatest of the mystical poets of Persia was undoubtedly Jalāl al-Dīn Rūmī<sup>4</sup>, who in his great poem the " Mathnawī," gives a complete account of the doctrine of Persian mysticism. At the beginning he speaks of the mystic, far from his Source, engaged in the Quest, seeking to return whence he came, knowing in Whose image he is made, " We were one substance like unto the sun : flawless we were, and pure as water is pure." God is that Sun of illumination and in man He has veiled Himself, that He, Who is Pure Being, may be revealed in Not-Being, since nothing can be manifested save in its opposite, Light in the darkness, Existence in non-existence. How then shall man get rid of not-being and become wholly one with Being again ? By getting rid of self, with

<sup>1</sup> Ob. 815 A.D.

<sup>2</sup> Ob. 875 A.D.

<sup>3</sup> Suffered martyrdom at Baghdad 922 A.D.

<sup>4</sup> Ob. 1273 A.D.



the help of Love. "Purify thyself from the attributes of self," says Rūmī, "until thou beholdest thine own pure essence," and this purification is only accomplished by the death of self, which is not-being.

O, the life of lovers, what is it but death ?

Thou shalt not find His heart, save by losing thine own.

Then, when the seeker has died to himself, he shall live again in the Sought, when the "I" and the "thou" shall become one soul, and the lover shall be submerged in, become one with, the Beloved.

Such is the teaching of Persian Islamic Mysticism, God is Pure Being, the only Real Existence, Absolute Good, Perfect Beauty, Who is reflected in the mirror of existence, so that in all beautiful things His image is to be found. The brightest of these mirrors is man who, by the mystic Way of Purgation and with the guidance of Love, finds the Divine image within himself, passes from not-being to Being and so becomes one again with the only Reality, God.

MARGARET SMITH.



## MAN VERSUS NATIONALISM.

[**Norman Angell**, author and lecturer, is internationally reputed for his contributions to the Press and as the writer of *The Great Illusion* which has been widely read in Europe, America, China and Japan, and has been translated in many vernaculars in India. Among his other publications, *Why Freedom Matters*, *Patriotism Under Three Flags*, *The Foundations of International Polity* and *The Money Game*, are well known. He is the editor of *Foreign Affairs*.

He describes this thought-provoking article as "a Note on the conditions of successful Internationalism."

At its end he wishes for some great central authority like a universal church. He feels from the economic and political point of view what Mr. Beresford feels elsewhere from the religious angle—the need of a universal outlook. Principles which make men dependent on their own souls, knowledge which enlightens their voice of conscience, and above all ideals which energize a life in which the many different and differing elements are seen as the manifestations of the One—these constitute a new vision born of new hopes for the man of to-day. But all these concepts are as old as the Himalayas, and to those ancient heights the modern man must learn to look up.—EDS.]

A commonplace incident, dealing with a commonplace question of economics, once brought home to me vividly the nature of some of those false conceptions which vitiate, at the roots, effective human co-operation in our modern world.

I was going through a furniture factory in the State of Michigan in America with its owner who, arriving at one department where a special type of furniture was being manufactured, said: "We have been losing business in this section because across the border in Canada, with cheaper power and a cheaper supply of raw material, they are able to undersell us. But we hope to get a tariff shortly to keep out the Canadian product and restore this section of the business."

A little later we were in another department and the owner said:

"We are closing this department down. In Alabama and the Gulf States, the cheap negro labour and cheap delivery of the hardwoods from Central America, they can turn out a product with which we cannot compete."

"Why don't you get a tariff?" I said.

"Oh, but Alabama is a State of the Union. They are our people; the Canadians are foreigners, and we have got to fight foreign competition if we are to survive," my friend retorted.

"So you think," I replied, "it is entirely natural to be put out of business by underpaid negroes with a low standard of life. That is not 'foreign competition'. But when Canadians, so much like the people of Michigan that no one can tell the difference, with about the same standard of life, compete, that is foreign competition."

He did not see my point for the moment. Nations, he explained, were "commercial competitors." He began to talk (it was at a time when Anglo-American relations were not as good as they have

been lately) of the danger that the commercial rivalry of Britain and America might involve the two countries in war. When it was over he thought that the United States would "take" Canada. It would be a great addition to the wealth of the United States.

I thereupon pointed out that such a victory would enable the Ontario factory to compete without let or hindrance; it would now be within the tariff walls of the United States. The same factory, with the same machines and the same men, would still displace the goods of his Michigan enterprise. What he regarded as a menace and an evil before annexation would become, by the mere fact of calling the Canadian factory American, a source of strength and prosperity? Why?

"Oh, Canada would then belong to us—she would be part of *us*. She would no longer be a competitor."

What then, I asked, makes "*us*"? What makes the economic entity which competes? Alabama with its low-paid negro labour is not a competitor. Canada with its highly-paid labour is. But it ceases to be a competitor when certain of its politicians, instead of meeting at Ottawa, meet at Washington. Canada as a Dominion is a competing economic unit; Canada as a State is not. Yet the goods would be produced by exactly the same people. So long as they called themselves Canadian their trade was harmful. When they called themselves American it was good. Why? He could not tell. All that he knew was that foreign trade must be kept out. Alabama negroes were not foreign; while Canadians were.

And his reply proved, what I have suspected all my life, that these rival entities which fight and struggle, and whose struggles devastate and disrupt human society, are the outcome not of the "economic realities" of which my friend spoke, but of a way of thinking; fundamentally they are not objective realities at all; they are figments which we create, for the very purpose, it would seem, of being sure that the stage of life shall always have upon it antagonists that can be depended upon to fly at each other's throats.

My American manufacturing friend speaks of the "menace" of Canada's or Britain's commercial competition, and he talks of wars in connection with it. Put into terms of individual men and women, the competition means for him the competition of certain factory workers in Ontario. Well, one reflects, in an unhappily competitive world it is natural, if regrettable, that he should fear it and be ready to fight about it. But then one learns that it is not the economic competition which angers him and about which he would be prepared to fight; for the competition of the Alabama factory and its badly-paid negro labour, far more redoubtable commercially, is accepted quietly enough as "all in the day's work." Further, he would accept the competition of the factory in Ontario if and when Ontario becomes part of the American political system. So what engenders his hostility, or frightens him, is not commercial competition, but that men



should be living under a different political sovereignty, as a different "nation." Let them become part of our nation, and their commercial competition becomes innocuous!

In order to give some air of reasonableness to hostilities that otherwise he would deem without reason, he confuses the purely political grouping or sovereignty with economic entities in a most amazing way. We talk of "Germany" competing with "Britain" or "Britain" with "America," as though these political groupings were commercial firms. But there is no such thing as a commercial corporation known as "Germany" or "the British Empire" or "Britain" or "America". My friend in Michigan buys coffee from Brazil, and the Brazilian with the money so obtained buys an electrical motor in Germany; and the German with the money buys foodstuffs in the Argentine; and the Argentinian, cutlery in Sheffield. Is this American, Brazilian, Argentine, German or British trade? Which *nation* is in competition with which? The *nations* are not buying and selling; it is individuals, or private commercial corporations. An operation like that described would not, if we were more careful in the use of words, be described as "international" trade, but as transnational trade, the trade of individuals carried on across political boundaries. In most respects Britain or Germany is no more an economic entity than Michigan or Illinois or Alabama or Pennsylvania. No American thinks of talking about the threatening competition between Michigan and Illinois. One might about as reasonably talk of the competition of people who live in two-storied houses with those who lived in three-storied houses—or the competition of red-haired people with black-haired people. And yet we cling tenaciously to these artificial, sometimes purely imaginary entities, which enable us to separate mankind into rival groups.

And just as the quality of "figmentism" belongs to such conceptions as nations being trading corporations, so does it belong to the conception of that form of collective responsibility which in our minds makes any member of a national group, however innocent, responsible for the behaviour of any other member, however guilty.

During the War a certain Englishwoman dismissed from her service, and caused great suffering to, an old German servant whom she had had for thirty years, justifying her act on the plea "the Germans killed my nephew." The incident was one of thousands upon thousands of similar ones in all the belligerent countries.

Let us examine it. A man from, say, Pomerania is guilty of barbarity; a woman from Bavaria, who never knew of the existence of that man, is as remote from him morally as from any other being in the universe, is, in our view, or the view common during the war, quite justly punished for the offence. We laugh at the Chinese when we are told that, unable to find the actual individual who committed a crime, they punish some member of his family. But that is reasonableness itself in comparison with the principle upon which, when a member of the enemy nation injures us, we avenge ourselves upon any other member whatsoever. Again, what makes the entity? An



African, suffering at the hands of a white (from, say, Lisbon) feels avenged if he can injure *any* white man, one from London or Paris will do. But, if in the mission school he has learned to think in national terms—of “Portuguese” as distinct from French, he will, presumably, want to injure a Portuguese before he feels really avenged.

An old French friend of mine, whose European geography was learnt before the Federation of the German States, was seen to show a kindness to a German during the War. His neighbours marvelled. He explained: “But the man is not a Prussian. I would spit upon a Prussian. He is a Bavarian.” Those whose geography had been learned since the political changes of 1871 could only think of “German”. The entity had changed: the incidence of hatreds here depends upon the way we learned geography.

It is more usual, I am aware, to discuss this problem of international rivalries and animosities in terms of what one might call emotional obligation. We should love, not hate; remember that we are brothers; recall our common humanity.

But I avoid these terms for two main reasons. I doubt whether our emotions are the servants of our will in quite so simple a way as these exhortations would imply; and secondly, if we could see that these entities which we make in our minds are not objective realities at all, they would not raise these hates. There is at bottom as little reason for attaching our hatred to a man because he came from a particular geographical area, as for hating a man because he lives on the north side of the street. Once during the War I was asked: “Don’t you loathe Germans?” To which I replied: “Don’t you loathe people who live in odd numbered houses?” The one category was as senseless as the other. Incidentally it is only in the modern world that we have made nations the counters of our desire for separatism and disruption. A few centuries ago in Europe the fights were not so much between national groups as between religious groups. Desiring to excuse enmity a man did not say of another: “He is a foreigner,” but “he is a heretic.” And that is true of some countries yet.

If we could realise intellectually the senselessness of the categories, our hates would largely fall of themselves.

Let me use an illustration. Once a man had been greatly injured by an enemy and had sworn to slay that enemy should he find him. One day, walking with a friend, the would-be murderer saw this enemy in the street. The friend used every appeal he could think of to prevent violence—to no effect. The injured man’s passion could not be restrained. But as he raised his hand to strike, the enemy raised a hand too. There were five fingers on that hand. Thereupon the would-be murderer’s friend ceased making the kind of appeal he had been making, and merely pointed out the fact of the five fingers. For the enemy of years ago had only four fingers on his right hand. This man had five. It could not be the same man.

This argument was effective where all the others had failed. The moment that the would-be murderer realised that this was a case of mistaken identity his hatred and bloodlust fell from him like a cloak.

These national animosities and rivalries are also, in large measure, just "mistaken identities." To realise that fact will at times do more for human solidarity than the appeal from one emotion to another. If with our minds we could clarify the facts, put on spectacles which would enable us to read the facts instead of getting them blurred and confused, it would help to exorcise the evil spirits that flourish in the intellectual fog.

I would not imply that nationalism, the sense, that is, of being one body, is not a reality. The nation does indeed make a corporate body. So does the church, the university, the club. But we do not ask of the club or church (though we used to in Europe) that it shall be the sole embodiment of social and political sovereignty, that beyond it we shall recognize no obligation. In the case of the nation, however, that is the precise thing which we do, and it is that fact—the attachment of an absolute political sovereignty and independence to the national group—which has wrought the evil that it has in Western Europe. For long men were puzzled as to whether the final sovereignty should attach to the church or to the nation. They decided finally that it should attach to the nation. Perhaps that was a bad choice. If we could have had some great central authority like a universal church that could speak for men as a whole, while each national group preserved its cultural distinctions, nationalism would not then be the menacing thing which in fact it has become.

We must all learn, particularly the great nations, to make this distinction between the Nation and the State; to realize that just as we may give loyalty to a group like a church or club or trade union, but give other loyalties to the state, so in the allegiance which we give to our separate nations, must we remember that the final authority is the bond which binds men; that, to put it in the words of Goldwyn Smith, "above all nations is humanity." It may be necessary for a time to act through the nation-state, since it is on that basis that political society, such as it is, is organised. But we shall move the more rapidly towards an integral humanity, the more completely we realise that the real and ultimate community is between men, not between racial, or tribal, or national groups.

NORMAN ANGELL.



## IN THE WORLD OF BOOKS.

[Our readers are familiar with the feature of considering old books and old world teachings in this department of THE ARYAN PATH. This month we publish an article which will prove of genuine interest to students of Theosophy.—Eds.]

### A GLANCE AT H. P. BLAVATSKY'S "SECRET DOCTRINE."

[Hu is the pen-name of an old time Theosophist of London whose study of *The Secret Doctrine* extends over many years. We welcome his article, many of its ideas are identical with those held by us, whose love for the *Secret Doctrine* is great and deep-rooted.

Incidentally, what is said here of the *Secret Doctrine* applies to *Isis Unveiled* and other books of Madame Blavatsky.

It is necessary to draw our readers' attention to the fact that there are several editions of the *Secret Doctrine* at present available. The only authentic one, textually correct, is the New York photographic reprint of the original edition of 1888. Other editions are changed and added to after the death of the author and so should be avoided by any desirous of reading what H. P. Blavatsky herself wrote.

We have hopes that many old time students of Theosophy will accept the hospitality our pages offer in the interests of the Cause of the Wisdom-Religion, and following the example of Hu send us their contributions. THE ARYAN PATH is open to all who desire to serve the cause of human spiritual brotherhood.—Eds.]

The *Secret Doctrine* by H. P. Blavatsky is the greatest literary production of the nineteenth century and, so far, of the twentieth. It was originally published—in two volumes—in 1888, and may be described as *sui generis*: it is primarily concerned with the world of the Occult, of Mysticism, of Masonry; and yet expounds those simple esoteric truths that raise the corner of the curtain of mystery for the man in the street and make clear to him the essentials of his own nature, the purpose of his being, his life after death and his past and future in the great scheme of the cosmos. Equally it deals with some of the profoundest problems of modern science; it originally exploded more than one firmly accepted scientific hypothesis of its time, and indicated other solutions of those problems, solutions which have since been adopted by official science. It is a book for the general student and the specialist in mystic things alike; and it furnishes a hopeless problem for the materialist. Let us then consider it.

First: the *Secret Doctrine* asserts that it does not promulgate a new religion or bring forward a new philosophy; but it maintains that all religions, varying as they appear to do, and decadent as they all now are, sprang from a common root, are branches of a parent stem. The nature of this stem it is the business of the *Secret Doctrine* to elucidate, and for this purpose it makes use of accepted literary, scientific and philosophical material, well known or all but forgotten, as the case may be, and appeals to countless authorities ancient and modern all tending to one end, namely, to show that as all ultimate

Truth is necessarily one, so does there underlie the seemingly antagonistic philosophical and religious systems of the world *one* basic Teaching, founded upon and expressing ultimate Truths. In brief, the Esoteric Philosophy reduces the Faiths of the World to a common denominator, and leaves it to the religionist concerned to add the numerator best suited to his personal predilection. But few of them, if any, really work out to a whole number !

The contents of the *Secret Doctrine* easily fall into three main divisions : Argument, Evidence and Instruction. Argument is concerned principally with Modern Science—that of 1888—and discusses in a characteristically vivid manner questions geographical, chemical, biological, ethnological, and so forth. Certain of the issues raised have since been decided in favour of the *Secret Doctrine*, others yet remain *sub judice* ; none, I need hardly remark, have been decided *contra* H.P.B.—as Madame Blavatsky called herself and preferred to be known.

The section of Evidence remains a monument of erudition and industry ; and it is worth noting in this connection that the *Secret Doctrine* was written in seclusion in Wurzburg, in very limited apartments in a private house, and with but few books and memoranda for reference. Yet H.P.B. refers to and quotes verbatim—giving chapter, page and verse—from innumerable books and MSS., some easily accessible to the travelling student in the great libraries of the world, others virtually out of reach. No ordinary explanation covers the facts in this case. The only explanation is H.P.B.'s own, that by her occult powers and training she was able to summon in the Astral Light before her an astral facsimile of the document needed, and so copy word for word the quotation required.

There remains now the soul of the *Secret Doctrine*—its Teaching. All else therein is incidental and subsidiary to this. And here we will for a moment glance at the problem which must have confronted and been considered by H.P.B. and Those whom she represented, before pen was put to paper. An exposition of certain tenets of the Esoteric Philosophy—kept from the world for centuries if not milleniums—was about to be made, with consequences to follow (as we can now well see) almost incalculable. What method should be followed ? What was the best thing to do ? Of old such teaching was given orally and spread abroad by chosen disciples—disciples whose sincerity, devotion and ability, combined with a perfect verbal memory, could be relied upon. No such conditions, obviously, held good in Europe towards the close of our much-vaunted nineteenth century. For example, in the old days, at the Avenue Road Headquarters in London, following H.P.B.'s passing in 1891, it was the custom to quote H.P.B.'s real or alleged sayings, until the slogan “H.P.B. *always said* ” was finally, to use legal argot, laughed out of court and was heard no more ; for peoples' memory could not be trusted. There remained, then, but the printed word, accurate within the limit of H.P.B.'s peculiar Karma—It is worth noticing here, and I draw special attention to it, that two



main features characterized the wonderful burst of occult sunlight into the grey world of theology and science of the late nineteenth century. The first is the lavish generosity with which true and unadulterated esoteric teaching was given out ; and the second is the use of the pen, of the written—or to be quite exact—the *printed* word for the promulgation of that teaching. H.P.B. was a voluminous writer, endowed with a facile pen and a vivid and thoroughly characteristic style.

H.P.B. then, from first to last, committed everything to writing, even at the risk of repeating herself or of revealing too much. Three times as much was written as was published of *Isis Unveiled*. The Countess Wachtmeister records that freshly-written MS. after MS. was committed to the flames during the writing of the *Secret Doctrine*. Bertram Keightley records that up to the last before the issue of the *Secret Doctrine*, H.P.B. corrected, re-corrected, added to and revised the printers' proofs until their bill for proof-corrections alone amounted to £300. Always the written or the printed word. I think we may state definitely and with certainty that apart from H.P.B.'s personal and private teaching to this person or that, apart from her flowing, witty and sparkling conversation with one great scientific man or another and apart, above all, from the "flapdoodle" with which she countered other peoples' "flapdoodle," everything that H.P.B. had to say about the Esoteric Philosophy was set forth by her in the one certain medium—the printed word—over her signature and before her death, an event of which she had early and certain fore-knowledge and for which therefore in all senses she was well and adequately prepared.

The Esoteric Philosophy, then, was expounded in terms of the printed word in the production called the *Secret Doctrine*. Let us glance at its heart : the Teaching. The Evidence and the Arguments we may leave to those who prefer them. Art is lengthy ; Life is short.

Now, the whole philosophy is written round the Stanzas from the Book of Dzyan, and I do not purpose to recapitulate those Stanzas. Let me here make one suggestion : *do not* read the *Secret Doctrine* through from end to end and call that "study." Get a general idea of what it is all about—look through the very admirable "Contents" of each volume as an aid—and then settle your line of study, and search for all that bears upon it. Do not, in this respect, lean upon an Index. Use it if you must, but sparingly. Seek to create an atmosphere of the subject you are studying, and in that you will find yourself led to one discovery after another. For, reflect, it is not mere words and precise statements that you are looking for, but the essential idea underlying them or perhaps just hinted at by them. You are, if your study amounts to anything at all, in search of some phase or other of that most elusive and subtle of all things—soul knowledge. To study the *Secret Doctrine* does not mean just to read a book ; it means the picking up of loose ends leading to a more or less dim apprehension of tremendous realities. And more, you must perform two interior acts of great consequence if your study is spiritually to benefit you, and through you, others. You must first disencumber your mind of much, or most, or all, of its mental furniture and impediments, your pet ideas,

your sentiments, aye, even your beliefs learnt at your mother's knee. All these you must be prepared to cast overboard. A few of them may, it is true, be worth salving—time alone will show. The second act is this : you must be prepared to abandon all fear and with unbreakable moral courage to enter a new world, a world of new ideas, new conceptions, strange, startling, mind-shaking.

One peculiarity of the *Secret Doctrine* is that it is very sparing of description ; it speaks almost casually of Hierarchies, Cosmic Powers, Elemental forces, of Fohat, the Logoi—but it attempts no word-painting of them, it creates no false or fanciful images in your mind; it gives you an end of a thread, fine but unbreakable, and leaves it to you to follow up that thread, or merely to hold its end and imagine that you have really learnt something. Hence mere reading of the *Secret Doctrine* amounts to next to nothing, although it is better than nothing. The practical question is : what part of your subjective make-up is doing the reading, and whether it has penetrated beyond mere words ? Your essential attitude will largely decide the answer to this question. Do you, at heart, shrink from knowledge, or will you go forward and take whatever comes ? Allow me very seriously to impress upon you one fundamental fact inherent in human psychology—the fallacies of the faith in which you were brought up will inevitably follow you, will overshadow your soul and twist your thought unless and until you have, once for all, exorcised them. If you were drilled into belief in a personal God, you will seek that still under the name, it may be, of Logos. If you were taught that Jesus was God, and unique, you will tend to cling to that delusion and still place him in your mind as the foremost Mahatma. If you were told that God answers prayer and that it is a Christian's duty to pray, that fallacy will almost certainly reincarnate in your mind in some new and almost unrecognizable form. If you were taught that.....but I forbear ; be sure of this that these things are not the Truth and that being what they are they can but obstruct what glimpses of the Truth you may hope to achieve. And if you ask—some do—with what shall you replace them, the answer is, must be : learn to do without them, dispense with props, learn to walk on your own feet. The dipsomaniac and the drug addict ask precisely the same question.

My earnest advice to those who wish to know what H.P.B. taught is to study what H.P.B. wrote—preferably in the original editions, printers' errors and all. Hence these few words about the *Secret Doctrine*. Bear in mind that the Eastern Philosophy makes no unreasonable demands on anyone. It seeks to lead the mind of the student to the world of causes rather than of effects, and to persuade him to the entrance of that mystic path that passes into the heart of things and to the world spiritual—which, indeed, lies within the depths of his own Inner being, its approach masked by the obscurity and darkness of his personal nature.

Hu.



## THE SYMBOL OF THE SERPENT. \*

[G. T. Shastri wrote on the Symbolism of the Path in our January number and in this review article gives something to think out and work upon. Every student of Symbolism and of Theosophy will find the article more than interesting.—Eds.]

The Serpent, which played such an important part in the imagery of the ancients, has unfortunately fallen from the lofty heights it once occupied to become a phallic emblem on the one hand and an image of Satan on the other. One sincere attempt to raise this mighty symbol from the dust of misconception and to present it again in its true light has been made by Mr. M. Oldfield Howey, whose recently published book, *The Encircled Serpent*, should be consulted by every student of symbolism.

All through the literature of the ancient world are found records of the veneration in which this symbol (in its allegorical sense) was once held. Every Scripture of antiquity tells the same story, and a visible corroboration is found in the serpentine monuments which are scattered over the face of the globe.

From the Druids to the Incas, from the Hindus to the Mexicans, the Serpent-symbol seems to have been used primarily to represent Supreme Wisdom and to designate those highly evolved men who embodied that Wisdom. As Supreme Wisdom naturally includes all branches of knowledge, it is not surprising to find many of the philosophical concepts, scientific theories, religious and ethical ideals of the ancient races embodied in the various forms of this symbol.

Infinite Time in Space is pictured in the Hindu Scriptures as Ananta, the great Serpent of Eternity, which forms a couch upon which Vishnu rests. The regenerative power in Nature, which destroys worn-out forms in order to build statelier mansions for the soul, finds an expression in the power of the serpent to renew its strength and vigour by casting off its old skins. Therefore Siva, who is a personification of this power, is shown wearing an outer garment made of serpent's skins. As Siva is the great ascetic, and the patron of all true Yogis, it becomes clear that the serpents connected with him must have a higher meaning than the phallic one usually attributed to them.

The circle formed by a serpent swallowing its own tail is one of the most suggestive forms of this symbol. On the one hand it hints that the sphericity of the globe may have been known long before Thales of Miletus expressed his theory. At the same time it presents a truly philosophical concept of eternity without beginning as well as without end. It also forms a picture of the unending law of cycles under which all evolution proceeds, and shows how periods of non-manifestation follow periods of manifestation as night follows day.

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\* *The Encircled Serpent*, A Study of Serpent Symbolism in All Countries and Ages. By M. Oldfield Howey (David McKay Co., Philadelphia).

One of the most ancient books on occult learning—the *Siphrah Dzeni-outa*—compares the evolution of the Universe to a serpent unwinding its coils :

Extending hither and thither, its tail in its mouth.  
Every thousand days it is manifested.

It is very evident that the ancient scientists did not accept the modern theory of “dead matter” but viewed everything as an expression of Life, continually evolving through increasingly complex forms. This is shown in the picture of “the two serpents, the ever-living and its illusion, (spirit and matter) whose two heads grow from the one head”.

The ancient astronomers turned to the Serpent to illustrate the movements of the sun, the earth and the stars. “The heavens are scribbled over with interminable snakes” writes Herschel in describing the Egyptian chart of the stars. If the Serpent-symbol be approached for its astronomical significance, it becomes apparent that the Heliocentric system was known at least two thousand years before the Christian era. In the Serpent Mantra of the *Aitareya Brahmana* is found a description of the earth’s condition before it became a globe, when it was the “Queen of Serpents” writhing through space like a giant snake.

If facts like these were known far back in the night of time, there must be records of those who possessed such knowledge. Let us turn back a few pages of history and view in retrospect certain periods of civilization when Wisdom is said to have flourished in all its fulness, and when “Serpents of Wisdom” lived and moved freely among men.

In the ancient land of Chem it was Thoth, the God of Wisdom, who is said to have introduced “Serpent worship” to the early Egyptians. Thoth himself was called a “Serpent” and he taught his people to worship the Serpent Kneph—“the original, eternal Spirit pervading all creation”. He is often pictured with the serpent-rod of Wisdom, in his hand, or as leaning upon a knotted stick around which a serpent is coiled. So identified is Thoth with the idea of wisdom that our very word “thought” is said to have come from his name. Jamblicus calls him “intellect itself, intellectually perceiving itself, and consecrating intellections to itself”.

Many Egyptian names are derived from the word Aphe—meaning serpent—and it is interesting to note that the very title of the Egyptian kings—Pharaoh—is a compound of Phrah or Ra, the Sun, and Aphe, the Serpent. This clearly points to a time in Egyptian history when temporal and spiritual power was united in the great King Initiates who ruled that land.

The Pharaohs, as will be remembered, wore high bonnets terminating in a ball, the whole being surrounded by figures of asps. The hooded snake adorning the King’s head-gear was not only a badge of royalty but an indication of his power.

Mr. Arthur Weigall tells an interesting story in connection with the recent excavations of Tutankamen’s tomb. One of the discoverers, Mr. Howard Carter, had a pet canary which regaled him every day



with its cheerful song. On the day the entrance to the tomb was laid bare, a huge cobra entered Mr. Carter's house and swallowed the bird. Mr. Weigall says :

Now cobras are rare in Egypt, and are seldom seen in winter ; but in ancient times they were regarded as the symbol of royalty and each Pharaoh wore this symbol on his forehead, as though to signify his power to strike and sting his enemies. Those who believe in omens therefore interpreted this incident as meaning that the spirit of the newly found Pharaoh, in its correct form of a royal cobra, had killed the excavator's happiness, symbolized by this song-bird.

The tragic death of Lord Carnavon, which seems to have fulfilled this omen, will long be remembered.

We cannot leave the subject of Egypt without a reference to the "Serpents' Catacombs" in which the sacred mysteries of the "circle of necessity" were performed, and where the Hierophants connected with the ceremonies were known as "Sons of the Serpent God".

Turning further to the East, we find the Pharaohs of Egypt duplicated in the Nagas of India and China. The Sanskrit word Naga means literally serpent, and was a name used to designate certain wise men who were venerated for their profound learning and great virtue.

When the Brahmans invaded India, so the legend runs, they found there a race of wise men who had been the teachers of earlier races and who became the instructors of the Brahmans in their turn. According to the Puranas, one of the seven divisions of India was known as Nâgadvîpa "the Island of the Dragons," a surviving relic of which remains to-day in the walled town of Nagpur. There in an old temple near the palace the figure of a five-headed serpent may still be seen, while a similar image is found in another temple near the Itwarah gate. The fame of the Indian Nagas must have reached far beyond the borders of India, for records show that men like Apollonius of Tyana, Pythagoras and Plotinus travelled to India to learn from them. Perhaps it was to the Nagas that Jesus referred when he enjoined his followers to be as "wise as serpents and as harmless as doves."

The great spiritual Teacher of India, Krishna, spoke of himself as Vasuki, the chief of serpents, and identified himself with Ananta among the Nagas. When his disciple Arjuna realized the full import of his instructions he cried :

Yea ! I have seen ! I see !  
Lord ! all is wrapped in Thee  
The gods are in Thy glorious frame ! the creatures  
Of earth, and heaven, and hell  
In Thy Divine form dwell,  
And in Thy countenance shine all the features  
Of Brahma, sitting lone  
Upon His lotus-throne ;  
Of saints and sages, and the serpent races  
Ananta, Vasuki ;  
Yea ! mightiest Lord ! I see  
Thy thousand thousand arms, and breasts and faces.

Gautama, the Buddha, traced his lineage through the Serpent line of Kings who dwelt in Magadha, and tradition points to certain Nagas who attended him at birth. In Buddhistic drawings the hooded snake appears above his head, while in some of the Amravarti designs in the British Museum the serpent actually occupies the place usually assigned to the Buddha himself.

In China these wise men were called "Dragons," the word meaning "the being who excels in intelligence". Speaking of the "Yellow Dragon," the *Twan-ying-t'u* says: "His wisdom and virtue are unfathomable; he does not go in company and does not live in herds," a fact which points to the ascetic practices and holy lives of the truly great, wherever and whenever they appear.

The serpent became the symbol of evil only during the dark days of the Middle Ages. The early Christians (according to the *Pistis Sophia*) venerated the True and Perfect Serpent which was destined to lead them out of the Egypt of the body into the Promised Land of spiritual understanding. This is merely a statement of the Christos-Principle in every man, the "winged Serpent with three heads" which every Egyptian Initiate recognized as himself, or the "Healing Serpent of Moses" of which the Apostle John says: "As Moses lifted up the Serpent in the wilderness, so must the Son of Man be lifted up."

When the "Son of Man" is recognized, not as some far-off "Saviour," but as the real, spiritual entity dwelling within the heart of every man, then will Religion become a practical, living science of life. When the modern Ophite learns to lay each thought, word and deed upon the altar dedicated to the True and Perfect Serpent of the Hidden Self, the time will come when he himself will become a "Son of the Serpent," a living expression of Wisdom and Immortality.

G. T. SHASTRI.

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*Object of horror or of adoration, men have for the serpent an implacable hatred, or prostrate themselves before its genius. Lie calls it, Prudence claims it, Envy carries it in its heart, and Eloquence on its caduceus. In hell it arms the whip of the Furies; in heaven Eternity makes of it its symbol.*

DE CHATEAUBRIAND.



*La Vie de Ramakrishna*, Essai sur la mystique et l'action de l'Inde vivante. By Romain Rolland. (Librairie Stock, Paris. Price 12 fr.).

The most illuminating pages of this "essay on the mysticism and action of living India" are undoubtedly the two prefaces, one addressed to the Western, the other to the Eastern readers. In them Romain Rolland reveals to us the inner motive which prompted him to write this "Indian Symphony". He tells us that his life is consecrated to bring men to a better understanding of one another. Behind the diversities Rolland perceives one underlying principle of Unity, and to "the Great Goddess, invisible and eternal" he dedicates his new book. To him the West and the East are merely different garments which clothe the same Soul. God is not a personal being nor can he be confined within the narrow limits of a unique Saviour; God is all and in all, in all men, in all things, in all of nature. Hence true religion is not sectarianism, lip-profession or blind belief but that quality of thought which enables a man to search truth at whatever cost in the utmost sincerity, and a readiness to make all sacrifices. Rolland seeks the companionship of such religious men, whether dead or alive, and thus endeavours to transcend all limitations of time and nationality. Therefore we might say that he wrote the book as much for himself as for us, perhaps more for himself than for us, and that is at once its charm and its message.

In *Ramakrishna*, Rolland sees a man and not some unique "Incarnation," and in his life our author reads but a fragment of the life of the Human Soul, forever seeking to realize its own divinity. He admires his heroes as he does Jesus, Buddha, and others, and refuses to separate any man, however great, from the rest of humanity.

Rolland respects the religious faith of all, and loves it in many instances, but retains his freedom of judgment and valuation. His tolerance is born of understanding and sincerity which recognizes all pure expressions of Soul-life, and yet fails not to discriminate with logical reasoning. All his criticisms, favourable or adverse, breathe the atmosphere of brotherly sympathy and broad outlook. The only fault that he opposes in strong and vivid terms is that of blind belief or blind denial. Men have no right to remain ignorant through laziness and indifference, but must seek knowledge. In attempting to unite the West and the East, our author also hopes to reconcile those two aspects of the human mind: reason and faith. They are thought of as opposing forces, but in reality should work hand in hand. For spiritual faith is not abject slavery but living and clear intuition, the third eye on the forehead of the Cyclops, the eye from which nought is hidden. Rolland aims at awakening the highest in man and at stimulating his thought. This is also the task of *THE ARYAN PATH*. We wish with him that his effort may prove useful to "the service of India which is dear to us and of the Human Spirit".

B. S.

*Magician and Leech*, by Warren R. Dawson, F.R.S.E., Fellow of the Royal Society of Medicine, (Methuen & Co., Ltd., London. Price 7s. 6d. net.)

Magic is the parent of medicine according to Mr. Dawson. The earliest doctors were magicians and the earliest forms of medical treatment were magical rites, the implication of his context being derogatory. It was early in Egyptian history that medicine branched off from magic, outgrowing eventually its magical infancy and emerging into the adolescence of rationalism. About that there may be something to be said presently. First, his book.

It is the result of a systematic study of Egyptian medical texts which it was his original idea to translate. After years of work, however, he came to the conclusion that a complete translation was an impossibility and so has now summarized "the contents of my note-books." Most of his readers will undoubtedly find them interesting and must benefit in knowledge of facts from his careful and painstaking researches but, from first chapter to last, they will have to rely on themselves to see the true inwardness of what he sets down with such precision. In examining primitive ideas on life, disease and death, for example, he indicates the widespread traditions on immortality, not perceiving the deep truths behind the Bantu and Melanesian allegorical legends that the casting of skins at the approach of old age means the perpetual renewal of youth. It is this same adherence to literalness which causes his conclusion that "the ideas concerning death held by the ancient Egyptians are full of perplexities and apparent inconsistencies."

His chapters on mummification are among the best in the book for, most assuredly, Mr. Dawson's forte is meticulous attention to detail. The modes of "a custom that had reached a high stage of development by the time the Pyramids were built" are described from the days of the predynastic Egyptians to those of the twenty-sixth dynasty dates, according to Petrie, ranging from about 6000 to approximately 500 B.C. But once more we differ somewhat from the conclusions he draws. He holds that the practice had two definite objects: the preservation of the body from decay and the perpetuation of the personal identity of the deceased. But the metaphysical basis is lost sight of. In one sense each mummy lost its physical individuality from the moment it was embalmed. It symbolized the human race. The very structure of the Pyramids shows what the Egyptians held to be the mode of exit of the soul which "had to pass through seven planetary chambers before it made its exit through the symbolical apex," linking up the ideas of death with those of India and other Eastern countries.

But what has all this to do with medicine? According to Mr. Dawson, mummification led to comparative Anatomy—the cutting of the dead human body and the removal and handling of the viscera "had an enormous influence on the growth of science." The earliest known scientific book with its forty-eight cases of wounds and treatment is the Edwin Smith Papyrus (now in the library of the New York Historical Society) found at Thebes in 1862 with the Ebers Papyrus and with which the name of Professor Breasted will ever be associated.

In the chapter devoted to Egyptian prescriptions derived from the animal, vegetable and mineral kingdoms, it is interesting to note such as hartshorn used in unbroken line from ancient Egyptians, Greeks, Syrians, Arabs to Western Europe in mediæval and modern times. Side by side are set facts about Assyrian medicine possible through the exhaustive study over many years of Dr. R. Campbell Thompson who translated all the tablets unearthed at Nineveh.

*Magician and Leech* is to be commended for its facts. But magic and medicine cannot be separated without detriment to man as the history of medical science since Paracelsus' days has proved. No ordinary physician confining himself alone to acquaintance with man's body can ever hope to know what the true magician knows about the human constitution, therefore possessing "the



greatest secrets in medical knowledge and unsurpassed skill in its practice." Healers of men must be possessed of knowledge of the secret relations between physiology and psychology as of the secret power of plant and mineral and the hidden side of man himself, for magic and medicine are inseparable.

M. T.

*The Growth of International Thought.* BY F. MELIAN STAWELL. (The Home University Library of Modern Knowledge. Thornton Butterworth, Limited, 15, Bedford Street, London. Price 2s. 6d.)

The Editors of the Home University Library of Modern Knowledge deserve the thanks of all lovers of peace for publishing this historical survey of International thought. Political Internationalism as we know it to-day is still imperfect and still in its birth-throes. Its embryonic beginnings, perhaps inspired by similar institutions prevailing in ancient India, Egypt and China, were laid in Greece in the days of Hellenic glory, and ever since then the political philosophers of Europe have nourished its development. Political science, mundane though it is, sometimes takes wings and builds its own castles in the air. Mr. Stawell thinks that the realities of life are inimical to their easy materialization but were science on that account to restrict itself to sordid calculations, life would be without an aim to lift it beyond itself. Oscar Wilde once said that "a map of the world that does not include Utopia is not worth even glancing at, for it leaves out the one country at which humanity is landing. And when humanity lands there, it looks and seeing a better country sets sail. Progress is realisation of Utopias." As Mr. Stawell observes, it was Pericles who sounded the first note of Internationalism through the Amphictyonic league. In Rome, it assumed the form of Imperial autocracy later merging in the Holy Roman Empire. The medieval times saw its perversion in the petty despotisms that flourished in Europe. It is the same idea that is responsible for the aggressive nationalisms, self-governing dominions, dictatorships, and the workers' revolutions of Russia to-day. Through historical experience, however, internationalism has now arrived at a dim perception of its potentialities, which neither depend upon the will of a Prince nor the overlordship of any one chosen state over others but upon a holy alliance of sovereignties which embraces not only the European States but the Asiatic and African countries as well. It is the mission of an organised Society to establish a reign of peace and, so to do, it must enable the struggling international will to assert itself. There can be no lasting goodwill subsisting between nations, so long as they do not pay homage to an international code of political morals. In a world such as we live in now, any isolation of particular nations either in peace or war is inconceivable. The Sciences and Arts have broken down barriers of race and country and have enabled men to worship them in the same temple. According to Mr. Stawell what is needed now is courageous international leadership everywhere to harness the favourable forces in a way that they help international organisation. Says Mr. Stawell:

"As we looked along the perspective of history we saw a succession of isolated thinkers and heard voices crying in the wilderness pointing out the right way but the plain man seemed blind and deaf. Now at last there is really an army opening their eyes and listening and asking to be led."

K. V. R.

*The After-World of the Poets*, by Leslie D. Weatherhead, M.A. (The Epworth Press, London. Price 5s. net.)

This book has deservedly run into a second edition. It deals, as its subtitle states, with "the contribution of Victorian poets to the development of the idea of immortality." Wordsworth, Shelley, Tennyson, Arnold, Clough, Swinburne and Browning are all critically examined—and the author has delved deeply into their work to discover if he may find therein the views of the poets on the after-life. He finds that "when we are with Arnold and Clough the mists sometimes roll heavily between us and the land of the hereafter; and when we are with Swinburne we wonder whether it exists at all." He has examined his subject with caution being "careful lest we are betrayed into supposing that a

poet supports a view we would dearly like to believe, simply because some few lines of his poetry appear—or can be distorted—to support it.”

There can be no doubt that the great poets have caught glimpses of truth, but that they have not been able to hold such glimpses in their pristine purity, which has been obscured by the effect of dogmatic religious education. Shelley, perhaps, of all was the least affected by dogmatism, and therefore got sent down from Oxford because of his pamphlet, *The Necessity for Atheism*, which was only the denial of a personal god—the last heresy any young man of his days should have been guilty of! His glimpse of truth he held, but it is impossible under any circumstances to expect a true poet to be orthodox within himself, however much he may appear so outwardly. He knows something that he cannot express and that gets distorted when he tries to fit it into some form. But we have in Swinburne's "Hertha" a cosmic grasp, and throughout Browning's work we feel the urge to be up and doing for the fulfilment of the purpose of our being. Tennyson's vision is more obscured by the dogmatism of his religion and his environment—he was Poet Laureate. So, too, alas, was Wordsworth, but his affinity with nature was remarkable, and undoubtedly for a time he was influenced by Platonic thought, thanks to Coleridge. Whether Arnold or Clough ever touched the heights is doubtful.

Mr. Weatherhead has done his work well, and has presented his material in a way that the reader may draw his own conclusions. We could not ask more from anyone.

F. E.

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*Four Miles from Any Town, and Other Verses*, by David Gow, Editor of *Light*. (Cecil Palmer, London. Price 3s. 6d. net.)

The writer of this book rather disarms criticism by his preface which tells us that this collection of poems "is due chiefly to the importunities of friends, and some of these being people of considerable distinction in literature, I was naturally influenced by their view that the verses were worthy of preservation—and indeed such a volume as this was strongly urged." The verses themselves are pleasing, but not remarkable. There is evinced an acute observation of nature, and the poems included in this little volume practically all deal with nature. We get scarcely a hint of the author's deeper views, of his philosophy of life. Sometimes the verse is a little laboured, but usually there is a pleasant lilt. The poem from which the book takes its name has distinct charm. We are sure that there will be others in addition to Mr. Gow's friends who will be glad that he yielded to persuasion.

S. A.

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*At Home Among the Atoms*. BY JAMES KENDALL, M.A., D.Sc., F.R.S. (G. Bell & Sons, Limited, London. Price 7s. 6d.)

*At Home Among the Atoms* most adequately fulfils the role of teaching the interested public accurate facts of science and also rouses attention in those who lamentably neglect to watch its progress. It is difficult to make a scientific work entertaining but the author possesses the gift of elucidation to a very high degree. He is at his best when dealing with "Valency"—the ability of the atoms to combine. Although Crystallography, Atomic numbers, Isotopes and Bohr's Atomic Theory are difficult to comprehend and normally of no popular interest, yet Prof. Kendall succeeds in making these intriguing subjects extremely simple and interesting.

The book is so full of homely examples and pleasing explanations that the reader is stimulated to envy the regular student of Professor Kendall and is glad to know that the author may publish another instalment dealing with the Kinetic Theory and industrial applications of typical chemical compounds. All that one can say is that Dr. Kendall has done good service to the cause of Science by a popular exposition of modern scientific research which makes the reader absolutely at home among the atoms.

B. Sc.



## ENDS AND SAYINGS.

“———ends of verse  
And sayings of philosophers.”

—HUDIBRAS.

Mr. Philip Kerr recently wrote four articles in the *Manchester Guardian* on “Capitalism,” in the last of which he examined the place of religion, on the plane of economics. Agreeing with Mr. Tawney, whose *Religion and the Rise of Capitalism* has been attracting wide-spread attention, he says that religion is the remedy for the present day economic evils.

But religion, not in the form of the restoration of the control of Church or State or an abandonment of freedom, but of the growth of the spirit which produces men and women who have a clear grasp of the real values of life, who can resist the allurements of greed and frivolity and fashion, who realise that their happiness consists in both working and creating wisely, and who use such wealth as they may possess for noble and unselfish ends.

Mr. Kerr does not say how men and women should grasp the real values of life. We require knowledge to live nobly and serve wisely; where is it to come from? The paid pulpit has rightly lost caste; the radio-sermons and the movie-ethics are examples of how the modern can degrade the achievements of science; psycho-analysis and modern psychology lead people to sense- and sex-orgy. All men want to be good and noble, but the devil of flesh is active and who can teach how to exorcise him? The one scientific philosophy, that of Theosophy, is there, but in every age, including our own, it has been corrupted and debased, and yet it persists from the cycle of the Vedas to that of *The Secret Doctrine*. Those who seek constancy and consistency in knowledge will there see a body of truth emerging before their mind's eye.

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In an editorial in the American *Mentor* for January 1930, Dr. Will Durant asks a pertinent question: “Would it not be a jest worthy of the humor of history if the West went East at the very time that the East is going West?” At a dinner given by the India Society of America a few weeks earlier, Mr. Upton Close, the American author of several books on Asia, asked the same question. But where Dr. Durant is struck by the humour of the situation, Mr. Close sees only the tragedy.

Twenty-four centuries before Christ a Chinese ruler bemoaned the fact that he was born too late, since all wise things had already been said. A hundred years before Socrates, Confucius taught a philosophy whose depths are still unplumbed. While Europe was sleeping through the darkest night of history, two thousand Chinese poets were singing their songs, a thousand painters were blending philosophy and nature in the subtlest landscapes ever drawn, and

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a myriad artists and artisans were joining their forces in the production of a porcelain whose beauty has never been surpassed. Dr. Durant says :

So the Chinese thinker is to-day a profounder man than any word peddler of the West, and even an ordinary Chinaman has a poise and dignity unattainable by such mental *parvenus* as ourselves. For behind each individual in China is the race ; behind each growing mind, culture and a tradition mellow and old.

But to-day in China as in other Asiatic countries, the ancient culture and traditions are being set aside while youth ascends the throne. How did this come about ? In two ways, as Dr. Durant shows. The Western nations have gone to the East, bombarded their cities, stolen their ports, insulted their old religions and traditions, exploited their labour and their soil. Against these things only one remedy appeared. The Chinese, who invented gunpowder in the third century but used it only for fireworks, began to realise that it must be employed in a different manner if they themselves were to survive. Guns required money, and money required that passage from tillage to industry which has enriched but spoiled the West. The old order was ended ; factories began to replace the bright fields of rice and tea.

On the other hand, thousands of Asiatic students began to enter European and American Universities and returned to their native lands full of admiration for the energy, the speed, the wealth and power of the West. They berated their elders for burying their noses in the old traditions and for ignoring the achievements of Western science. Young Asia demanded a change and got it.

The tragedy of the situation lies in the fact that this change is taking place just at the moment when Europe and America, as never before, are beginning to turn to Asia for spiritual food wherewith to appease the hunger of the soul.

Must Asia learn by bitter experience that wealth, speed and sensuous enjoyment can never bring the satisfaction and peace that lie within the understanding of her old philosophies and the practice of her ancient moral codes ? Will she not—before it is too late—come to a realization of her responsibility to herself as well as to her younger brothers in the West ?

Asia is the custodian of the Ancient Wisdom—a privilege which brings with it an enormous responsibility. The West is looking to Asia for help in the time of her spiritual poverty. Will the youth of Asia heed the call, or must the East and the West sink together in the quagmire of materialism ?

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All know Sir Michael Sadler's intimate connection with educational achievements and reform ; perhaps as many do not know his intimate connection with the sphere of business. Writing in *Everyman* (16th January 1930) on the alluring subject of "Success in Business," he



gives wholesome advice to the young of both sexes between the ages of eighteen and twenty-five. The kernel of the advice is this :

What, however, I would say to him is something which seems to me to go the bottom of all problems involved in the choice of a career. The best thing in life, better even than good health, is a good conscience. Ten thousand a year or any number of thousands a year, without a good conscience are nothing but a secret disappointment. . . . A good conscience is the most precious of all possible possessions just as probity is the pillar of a nation's power and prestige.

We agree. But there is one psychological difficulty. When some youth turns his back on conscience it is through ambitions which, he thinks, cannot otherwise be fulfilled. He does not want to be frustrated—in itself not a despicable trait. His conscience tells him not to be dishonest, or not to lie, or not to do this, or not to do that. But it does not give direction as to how the goal is to be reached. Theosophy defines conscience as the voice of accumulated experience—not only of this life but of many past lives. When through previous moral lapses and their reaction of suffering, man has gathered experience, the voice of conscience speaks and says “nay, nay.” It does not help the man in spheres where fresh experience is being gathered, and it is there where the greatest number of lapses occur. His conscience does not tell the savage not to murder, any more than the conscience says to the young of to-day, “Do not be ambitious,” “Do not compete.” There is another power that can—the voice of accumulated experience of the Perfected Great. But They speak of sense-control, and mind-purification, and the small self sacrificing itself for the Great Self of humanity, for all of which a study of soul-science, Atma-Vidya, is essential, but the modern educationists believe not in it as the old did.

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Speaking of education and the young—the undergraduates and the new graduates of America have spoken their minds. The *New Republic* (New York) publishes *The Students Speak Out*, a symposium from twenty-two colleges. The general verdict is reported to be against grades and degrees, against lectures and text-books and against professors and their ways, and in favour of small groups, of the Socratic method, of thrashing out problems. One boy or girl in every eight goes to college, but the large size college-factories and mass production of labelled graduates is severally objected to in this volume. Will America be the first to think of the old world method where the guru gathered a few under his roof and taught the youngsters what the soul was ; how it illumined the mind when uncontaminated by passion ; and how conscience warned and protected while soul-knowledge guided them to build the home, to carry on trade or follow a profession and to serve the community.

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The annual meetings of the American Association for the Advancement of Science, held at Des Moines, Iowa, in December 1929, was marked at the very outset by some revolutionary theories propounded

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by Professor Henry Fairfield Osborn, head of the American Museum of Natural History in New York City.

Following his address as retiring President of the Association, Professor Osborn spoke of the facts brought to light by the discovery of Tertiary man. He asserted the need for a modification of the Darwinian conception, which pictured man's progenitor as an hypothetical ape-man, "arboreal in habit, dwelling in warm, forest-clad lands" of the Miocene period.

Declaring that the human hand has not evolved from the ape-hand, and pointing out that the human brain at the end of the Tertiary age had a capacity "equal to at least three living races of to-day," Professor Osborn says the "conclusion is inevitable that the main cubic evolution of the human brain took place during the antecedent Tertiary time." His own studies of man's antiquity suggest a time perhaps 50,000,000 years ago, when human stock first separated from other animal stocks on the great plateaus in the central part of Asia.

Those familiar with the trend of scientific thought in the last decade, particularly in the study of anthropology and the antiquity of man, will find in Professor Osborn's statement further evidence confirming the ancient teaching put forward by H. P. Blavatsky in the *Secret Doctrine*. In this remarkable work, published in 1888, the author reiterates again and again that "owing to the very type of his development man *cannot descend* from either an ape or an ancestor common to both, but shows his origin from a type far superior to himself . . . On the other hand," the author continues, "the pithecoids, the orange-outang, the gorilla and the chimpanzee *can*, and, as the Occult Sciences teach, *do descend* from the animalized Fourth human Root-Race, being the product of man and an extinct species of mammal . . . which lived in the Miocene age" (S.D. II : 683).

The conclusion that the ape of our present time is the illegitimate descendant, but not the ancestor of man, is gaining credence among scientific inquirers who cannot reconcile Darwinian theories with recent anthropological discoveries.

Another important phase of modern scientific advancement is the readiness with which the antiquity of *homo sapiens* is placed farther and farther back in the prehistoric past. Fifty years ago the consensus of opinion granted 100,000 years as the probable length of time that man has lived upon this planet. Slowly but surely the period has been extended until the duration of man's existence approaches and even surpasses the vast number of years allotted to him by the *Secret Doctrine*. This ancient teaching states that the man of mind reached that stage in evolution some 18,000,000 years ago.



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## CONTENTS FOR

### JANUARY.

POINT OUT THE WAY.  
CONCERNING THE TITLE "THE ARYAN PATH."—  
By Prof. A. V. Williams Jackson (New York.)  
THE GREAT HUNGER.—By B. M.  
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By J. Middleton Murry.  
THE ANTIQUITIES OF HARAPPA AND MOHENJO  
DARO.—By Prof. S. V. Venkateswara, M.A.  
(Mysore University.)  
WHAT EASTERN RELIGION HAS TO OFFER TO  
WESTERN CIVILIZATION.—By C. E. M. Joad.  
THUS HAVE I HEARD.—By Shrivaka.  
THE RELIGION OF WORKS.  
THE LEAGUE'S TENTH BIRTHDAY.—By the Rt.  
Hon. Lord Parmoor, P.C., K.C.V.O.  
A HISTORICAL SURVEY OF SAIVA SIDDHANTA.—  
By S. Sankaranarayana.  
PHILOLOGY AND PHILOSOPHY.—By Prof. W. Stede,  
Ph.D. (School of Oriental Studies.)  
THE CONSTRUCTIVE SIDE OF BUDDHISM.—By  
M. G. Mori (Japan.)  
ON CYCLES.—By Occultus.  
THE PATH.—By G. T. Shastri.  
FROM LONDON.—By J. D. Beresford.  
FROM PARIS.—By Mlle. M. Dugard.  
IN THE WORLD OF BOOKS.—By E. E. Speight,  
Dr. Lionel Giles, and others.  
ENDS AND SAYINGS.

### FEBRUARY.

LET US DISARM.  
ALCHEMY.—By E. J. Holmyard.  
MENTAL THERAPEUTICS OF AKHLAK-I-JALALY.—  
By R. P. Masani.  
WHERE EAST AND WEST MEET.—By A. N. M.  
WHAT HURTS LIBERALISM IN EUROPE.—By N. B.  
Parulekar.  
THE POWER OF PASSION.—By B. M.  
WESTERN MYSTICISM.—By John Middleton Murry.  
THE NEXT RENAISSANCE.—By A. R. Orage.  
THREE KINDS OF READING.—By T. Chitnavis.  
THE INNER LIFE OF SOCIALISM.—By G. D. H.  
Cole.  
THE SPIRIT OF INQUIETUDE.—By M. Dugard.  
WHAT CIVILIZATION HAS DONE FOR THE NATIVE.—  
By A. J. Hoffmann.  
DOGMATISM IN SCIENCE.—By Col. Arthur Lynch.  
THE TENDENCIES OF NATIONAL POLICY.—By J. D.  
Beresford.  
THE OCCULT WORLD.—By Occultus.  
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thorne.  
RELIGIOUS TENDENCY IN JAPAN.—By E. E.  
Speight.  
FROM GERMANY.—By Waldemar Freundlich.  
IN THE WORLD OF BOOKS.—By S. Fyze Rahamin,  
Basil A. Yeaxlee, Estelle Cole.  
ENDS AND SAYINGS.  
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GROWTH OF DEMOCRACY IN EDUCATION.—By Shamsul Ghani Khan.  
DNYANESHWARI.—By S. V. Lele.  
UNDER HEAVEN ONE FAMILY.—By Arthur Davies.  
CIVILIZATION.—By Professor C. Delisle Burns.  
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